

# THE CONGREGATIONAL MAGAZINE.

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## THE LONDON UNIVERSITY AND DISSENTING COLLEGES.

THE establishment of the London University has been of great advantage to us as a body, and will, we have no doubt, tend to improve the education, which is afforded in our colleges to students for the Christian ministry. It is not intended to say any thing here on the advantages which a minister derives from a sound, deep, and comprehensive course of study ; for its importance is admitted by almost every reasonable man in the present day. If it were not foreign to the object we have in view in the following remarks, nothing would be easier than to show the utter fallacy of a prejudice, which still exists in some quarters, that deep learning and great usefulness in the ministry are things incompatible and almost contradictory. This prejudice is both false in theory and opposed to facts, which prove beyond all contradiction, that from the times of the apostles to the present day, the greatest reformers in the church, and the most successful preachers of the Gospel, have been some of the most learned of men. The preaching of the Gospel to the Gentiles was chiefly entrusted to the most learned and best educated of the apostles ; the deliverance of the church from the thralldom of popery was committed to men well provided with all the learning of their time ; and in our own country the great puritan reformation was effected not by the fanatic and illiterate, not, as some would represent, by ignorant and uneducated mechanics, but by men, whose gigantic attainments not only in theology but in all branches of knowledge, far surpass the acquirements of most of our modern divines. When we recollect such men as Baxter, Howe, Owen, and numerous others, without descending to modern examples, which might easily be quoted, we surely need not endeavour to prove that learning is of advantage to a Christian minister.

The question, however, is no longer an open one. Events have already decided it for us ; we have no option in the matter ; for if we are to retain our stand as a denomination, and to exercise that influence upon the age which we ought to seek to exert on account of those prin-

ciples, which have been committed to our keeping by the providence of God, a large number of our ministers *must* possess real, deep, and sound learning. Not only has there been an improvement in the education of all classes of society, which demands a corresponding improvement in the education of ministers, but there has also arisen, of late years, a great and growing party, who, with deep learning and much zeal, are attempting to diffuse principles, which we believe to be opposed to the simplicity of the Gospel and to the very foundation of spiritual religion. We are not disposed to be alarmists; but when we contemplate the rapid spread of the opinions, to which we refer, among the clergy of the established church, we cannot help believing that the whole burden of this controversy will eventually fall upon the dissenting ministers of this country, and that they will be called upon at no distant period, to defend the very first principles of the reformation against the whole power and learning of the church of England. And if such a controversy is coming, ought we not to be prepared for it? And can we prepare for it by attending public meetings, by writing little pamphlets, or by delivering lectures on the voluntary principle? We say not that such means are wrong, and ought to be abandoned; what we do say is, that they alone will not do the work. We must imitate the example of the great reformers of the sixteenth century; we must like them be the equals of our opponents in learning and knowledge; we must come prepared with weapons fitted for the conflict, and not with the brittle arms of modern controversy, which will shiver in our hands at the first onset.

Our dissenting colleges have not been what they ought to have been. In saying this, we do not mean to attach the slightest blame either to the tutors or managers of our colleges; for they have, with few exceptions, done all that they could under the circumstances of the case. Nor do we blame the public, for it also has done as much as could fairly be expected from it. The reason why our colleges have not given that extensive course of education, which all students for the ministry ought to go through, is simply owing to the fact of our having possessed a comparatively small number of learned men amongst the laity; and it was not therefore to be expected that they should contribute liberally to the support of that learning which they did not feel the want of themselves. With few exceptions, though these exceptions are noble ones, our laity have not devoted much of their time or their property to the interests and support of our colleges; and while they have been ready to contribute most liberally to all other institutions for the spread of Christ's kingdom, they have too frequently neglected the most important of all, the great normal schools for the diffusion of the Gospel, on whose efficiency much of the prosperity of the coming generation must, in human probability, depend. We trust, however, that a new era is dawning; the noble contributions, which have been made by our

friends in Lancashire, to the new college at Manchester, and the munificent foundation of Spring Hill College, have unequivocally shown that our laity feels and acknowledges the necessity of giving ample encouragement to the prosecution of learning; and we hope that the time is not far distant, when the income of our colleges will be such as to support with liberality a much larger number of professors and students than they at present possess.

The small number of students in most of our colleges, and the want of all stimulus to exertion in the prosecution of their studies, have been of great disadvantage. Our students have had no means of comparing themselves with others; they have had none of the intellectual excitement, which is supplied by the great universities; and the consequence has been, that they have frequently fallen into careless and idle habits, which have had the most injurious effects in their after life. The same causes have impaired the efficiency of the tutors; seeing the students careless and negligent, they too have sometimes fallen into a drowsy state, and lost that lively interest in their duties, without which, teaching is of little use to the pupil, and an irksome task to the tutor. We believe that the recent incorporation of several of our colleges with the University of London will remedy the defect, of which we have been complaining, and supply the stimulus to exertion, which has been wanting both in tutors and students. As many of our readers are probably not aware of the constitution of the University of London, and of the mode in which its degrees are granted, and as the subject has now become one of importance to our body, we propose to give a brief outline of its history and organization, and of the course of instruction, which it requires all students to have completed, before they can be admitted to examination for degrees.

The University of London is even now frequently confounded by many people with University College, which formerly had the name of the University of London. The latter institution was founded in 1825, and was opened in October, 1828. From its first establishment, it was the object of its founders, and of those most deeply interested in its welfare, to obtain from the crown the power of granting degrees to its students; and upon the formation of Earl Grey's cabinet, it was confidently expected that this privilege would be obtained without difficulty, more especially as some of the cabinet ministers had been the earliest supporters and warmest friends of the institution. Unexpected difficulties, however, arose; subjects of more engrossing interest occupied public attention; and in the excitement of the reform bill the claims of the University of London were almost forgotten. The consequence was, that when Sir Robert Peel succeeded to the premiership in 1835, nothing had been done in the matter; and the prospect of obtaining the long wished for privilege seemed more distant than ever. In consequence of this state of things, Mr. William Tooke moved in the

House of Commons an address to his Majesty, praying him to confer upon the University of London the power of granting degrees. This address was carried by a very large majority, upwards, if we recollect right, of a hundred; and on the dissolution of Sir Robert Peel's cabinet, almost immediately afterwards, and the accession of Lord Melbourne to power, it was thought that there could now be no longer any pretext for delay, and that the charter would be granted as a matter of course. Lord Melbourne's cabinet, however, instead of granting a charter to the University of London, as it was then called, adopted another course, which conferred a much greater advantage upon the community in general. The difficulty of the case was this: since the establishment of the University of London, other collegiate institutions had been founded in various parts of the country, and one of considerable importance and pretensions in London itself. If, therefore, a charter had been granted to the University of London, it could not have been well refused to other colleges, and the consequence would have been that we should have had a number of colleges, each possessing the power of granting degrees, and many of them ready to grant them on easy terms. Degrees would thus have become of little value, like too many of those on the other side of the Atlantic, and would have ceased to be honourable distinctions for proficiency in arts and science. To guard against this evil, it was determined to confer upon certain individuals, who should form one body, corporate and politic, by the name of the University of London, the power of granting degrees in arts, law, and medicine. The old University of London consented to drop its name, and to be called henceforth, "University College," and the persons constituting the University of London, had the power of conferring degrees upon all persons educated at University College and King's College, "or such other institutions, corporated or unincorporated, as then were, or hereafter should be, established, for the purposes of education, whether in the metropolis or elsewhere." In consequence of the opportunity thereby afforded, Highbury and Homerton Colleges, and, subsequently, Spring Hill College, at Birmingham, applied in the course of last year, for this privilege, which was immediately granted.\*

The University of London consists of a chancellor, vice-chancellor, and certain fellows, who are nominated by the crown. The whole of its proceedings are under the inspection of the home secretary of state, and its expences are defrayed, so far as they are not provided for by fees for degrees, by an annual grant from parliament. The chancellor, vice-chancellor, and fellows, appoint examiners to conduct the examination of candidates for degrees. The university has the power, as we have already said, of granting degrees in arts, law, and medicine; but

\* A copy of the royal warrant, which empowers Highbury to issue certificates to candidates for degrees in the University of London, is given in this magazine, October, 1840, p. 705, and that to Homerton appeared in our last number, p. 296.



as the students of our colleges are only concerned with the first of these, we shall confine our observations to the mode in which they are to be obtained.

Every candidate for the degree of Bachelor of Arts, must previously have matriculated at the university. Any one may offer himself for the matriculation examination, provided he has completed his sixteenth year; he need not belong to a college, which is incorporated with the university. The matriculation examination takes place once a year, and commences on the first Monday in October. The fee is £2, which is paid before the examination, and is returned to the candidate if he fail to pass. The examination last four days, and is conducted in the following order:—

*Morning, 10 to 1.*

*Monday* . . . Mathematics.

*Tuesday* . . . Greek classic and history.

*Wednesday* . . Mathematics.

*Thursday* . . . Roman classic and history.

*Afternoon, 3 to 6.*

*Monday* . . . English history.

*Tuesday* . . . Chemistry. Natural history.

*Wednesday* . . Natural philosophy.

*Thursday* . . . The English language.

One Greek and one Latin book are specified as the subjects for examination in classics at least a year previously. The classical subjects for last year were the ninth book of the Iliad of Homer and the Jugurthine War of Sallust, and those for the present year are the first book of the Cyropsedia of Xenophon and the first book of the Georgics of Virgil. In the other subjects mentioned above, the candidates are required to possess the following amount of information:—

#### MATHEMATICS.

##### ARITHMETIC AND ALGEBRA.

The ordinary rules of arithmetic.

Vulgar and decimal fractions.

Extraction of the square root.

Addition, subtraction, multiplication, and division of algebraical quantities.

Proportion.

Arithmetical and geometrical progression.

Simple equations.

##### GEOMETRY.

The first book of Euclid.

#### NATURAL PHILOSOPHY.\*

##### MECHANICS.

Explain the composition and resolution of statical forces.

Describe the simple machines (*mechanical powers*), and state the ratio of the power to the weight in each.

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\* A popular knowledge only of these subjects in natural philosophy is required, such as may be attained by attending a course of experimental lectures.

Define the centre of gravity.

Give the general laws of motion, and describe the chief experiments by which they may be illustrated.

State the law of the motion of falling bodies.

#### HYDROSTATICS, HYDRAULICS, AND PNEUMATICS.

Explain the pressure of liquids and gases, its equal diffusion, and variation with the depth.

Define specific gravity, and show how the specific gravity of bodies may be ascertained.

Describe and explain the barometer, the siphon, the common pump and forcing-pump, and the air-pump.

#### ACOUSTICS.

Describe the nature of sound.

#### OPTICS.

State the laws of reflection and refraction.

Explain the formation of images by simple lenses.

#### CHEMISTRY.

The component parts of the atmosphere and of water.

The general characters of the different groups of elementary bodies, namely, of the supporters of combustion, the combustibles, and the metals.

The influence of heat upon the bulk and states of matter.

#### NATURAL HISTORY.

##### BOTANY.

The characters and differences of the natural classes and principle orders of phanerogamous plants belonging to the flora of Europe, in the botanical classification of De Candolle.

##### ZOOLOGY.

The characters of the primary divisions of the animal kingdom, and of the classes and orders of the vertebrate sub-kingdom, according to the system of Cuvier.

#### THE ENGLISH LANGUAGE.

The grammatical structure of the language.

Proficiency in composition is judged of by the style of answers generally.

#### OUTLINES OF HISTORY AND GEOGRAPHY.

History of England to the end of the seventeenth century.

The papers in classics contain questions in history and geography.

The examination for the degree of Bachelor of Arts takes place once a year, and commences on the last Monday in May. Every student may become a candidate for the Bachelor of Arts degree at the end of two academical years of the time of his passing the matriculation examination, provided he produces certificates to the following effect :

1. Of having been a student during two years at one of the colleges incorporated with the university.
2. And of good conduct as far as their opportunities of knowledge have extended.

The fee for the Bachelor of Arts degree is £10, and is returned to the candidate, if he fail to pass the examination.

The examination lasts four days, and is conducted in the following order :

*Morning, 10 to 1.*

*Monday* . . . Mathematics and natural philosophy.

*Tuesday* . . . Classics.

*Wednesday* . . Mathematics and natural philosophy.

*Thursday* . . . Classics.

*Afternoon, 3 to 6.*

*Monday* . . . Chemistry, animal and vegetable physiology.

*Tuesday* . . . Logic and moral philosophy.

*Wednesday* . . History.

*Thursday* . . . French or German.

As in the matriculation examination, one Greek and one Latin book are specified as the subjects for examination in classics at least a year previously. The classical subjects for the last year were the Antigone of Sophocles, and the Agricola, Germania, and First Book of the Annals of Tacitus, and the subjects for the present year are the First Book of Thucydides, and the Odes, Epistles, and Ars Poetica of Horace. In the other subjects mentioned above the candidates are required to possess the following amount of information :

### MATHEMATICS AND NATURAL PHILOSOPHY.

#### ARITHMETIC AND ALGEBRA.

The ordinary rules of arithmetic.

Vulgar and decimal fractions,

Extraction of the square root.

Addition, subtraction, multiplication, and division of algebraical quantities.

Algebraical proportion and variation.

Permutations and combinations.

Arithmetical and geometrical progression.

Simple and compound interest ; discount, and annuities for terms of years.

Simple and quadratic equations, and questions producing them.

The nature and use of logarithms.

#### GEOMETRY.

The first book of Euclid.

The principal properties of triangles, squares, and parallelograms, treated geometrically.

The principal properties of the circle treated geometrically.

The relations of similar figures.

The eleventh book of Euclid to Prop. 21.

The equation to the straight line and the equation to the circle referred to rectangular co-ordinates.

The equations to the conic sections referred to rectangular co-ordinates.

#### PLANE TRIGONOMETRY.

Plane trigonometry as far as to enable the candidate to solve all the cases of plane triangles.

The following propositions :

$$\sin (A \pm B) = \sin A \cos B \pm \cos A \sin B$$

$$\cos (A \pm B) = \cos A \cos B \mp \sin A \sin B$$

$$\tan (A \pm B) = \frac{\tan A \pm \tan B}{1 \mp \tan A \tan B}$$

The expression for the area of a triangle in terms of its sides.

#### MECHANICS.

The Composition and resolution of forces.

The mechanical powers.

The centre of gravity.

The general laws of motion.

The motion of falling bodies in free space and down inclined planes.

#### HYDROSTATICS, HYDRAULICS, AND PNEUMATICS.

The pressure of fluids is equally diffused and varies as the depth.

The surface of a fluid at rest is horizontal.

Specific gravity.

A floating body displaces exactly its weight of the fluid, and is supported as if by a force equal to its weight pressing upwards at the centre of gravity of the displaced fluid.

The common pump and the forcing-pump.

The barometer.

The air-pump.

The steam-engine.

#### ASTRONOMY.

The apparent motion of the heavens round the earth.

The apparent motion of the sun through the fixed stars.

The phenomena of Eclipses.

The regression of the planets.

Proofs of the Copernican system.

#### CHEMISTRY, ANIMAL PHYSIOLOGY, VEGETABLE PHYSIOLOGY AND STRUCTURAL BOTANY.

##### CHEMISTRY.

The atmosphere. Its general nature and condition ; its component parts.

Oxygen ; its general properties ; how procured. Nitrogen ; its properties ; how procured. Water and carbonic acid in the air. Proportions of these substances ; deteriorating influences ; renovating processes.

Aquafortis. Its nature ; how procured ; its composition ; proofs of its acidity and powerful action.

Other negatively electric bodies than oxygen. Chlorine, iodine, bromine.

Water. Its general relation to the atmosphere and earth ; its natural states and relative purity. Sea-water, river-water, spring-water, rain-water. Pure water ; effects of heat and cold on it ; its compound nature ; its elements.

Hydrogen. How procured ; its nature ; proportion in water ; its presence in most ordinary fuels ; its product when burnt.

Other combustible bodies. Sulphur, phosphorus, carbon, selenium, boron.

Oxyacids. Sulphuric acid, phosphoric acid, carbonic acid.

Hydracids. Hydrochloric or muriatic acid.

Ammonia. Its preparation, properties, composition.

Alkalies, earths, oxides generally.

**Salts.** Their nature; sulphates, nitrates, carbonates.

**Metals generally.** Iron, copper, lead, tin, zinc, gold, silver, platinum, mercury.

**Powers of matter.** Aggregation, crystallization, chemical affinity, definite equivalents.

**Combustion.** Flame; nature of ordinary fuel; results of combustion, *i. e.* the bodies produced.

**Heat:** natural and artificial sources; its effects. Expansion; solids, liquids, gases. Thermometer; conduction; radiation; capacity; change of form; liquefaction; steam.

**Relation of chemical affinity in the voltaic pile;** ordinary electricity; its excitement and effects.

**General elements of vegetable bodies;** of animal bodies.

#### ANIMAL PHYSIOLOGY.

The mechanical, chemical, and vital properties of the several elementary animal textures.

General principles of animal mechanics.

Outline of the processes subservient to the nutrition of the body; and general plan of structure of the organs of assimilation. Nature of digestion; course of the lacteal absorbents. Structure of the organs of circulation. Principal varieties in the plan of circulation in the great divisions of the animal kingdom: viz. mammalia, birds, reptiles, fishes, mollusca, articulated and radiated animals.

Mechanism of respiration in the several classes of animals; chemical effects of respiration in the several classes of animals.

Chemical properties of the secretions; structure of secreting organs.

Functions of the nervous system.

The sensorial functions, comprehending the physiology of the external senses, especially vision and hearing.

#### VEGETABLE PHYSIOLOGY AND STRUCTURAL BOTANY.

**Elementary structure.** Cellular and vascular tissues; their properties, modifications, especially those which are more or less characteristic of the larger natural groups.

**The axis of a plant.** Its anatomy; the principal modifications of internal structure and external form.

**Leaves.** Their venous and parenchymatous structures.

**Inflorescence.** The relation of its modifications to each other.

**Floral envelopes.** Their principal modifications; the relation borne to each other by their different series; the theory of abortion.

**Stamens.** Their structural analogy; modification; use; the theory of their order of development and suppression.

**Pistil.** Theory of structure; modification; organic analogies; changes it undergoes while it ripens into fruit.

**Seed.** Its origin as an ovule; original modifications; maturation; albumen; embryo; germination.

**Irritability and stimulants.**

Processes subordinate to the functions of nutrition, especially those termed absorption, digestion, exhalation, respiration.

Motions of contained fluids; circulation, rotation.

Results of secretions, especially those useful in medicine.

Processes subordinate to the function of reproduction, especially the fertilization of the ovule and its maturation.

## HISTORY.

History of Greece to the death of Alexander.

History of Rome to the death of Augustus.

History of England to the end of the seventeenth century.

## THE FRENCH OR THE GERMAN LANGUAGE.

Translation into English.

Translation from English into French or German.

The examination for the degree of Master of Arts takes place once a year, and commences on the first Monday in May. No candidates are admitted to this examination, until after the expiration of one academical year from the time of their obtaining the degree of Bachelor of Arts, nor unless they have completed their twentieth year. The fee for this degree is also £10, and is returned to the candidate if he fail to pass the examination. Candidates may be examined in any one of the following branches of knowledge according to their own option :

## I. CLASSICS.

## II. MATHEMATICS AND NATURAL PHILOSOPHY.

## III. LOGIC, MORAL PHILOSOPHY, PHILOSOPHY OF THE MIND, POLITICAL ECONOMY.

The examination in classics includes the following subjects :

The Greek and Latin classic authors.

Prose composition in Greek, Latin, and English.

Ancient history, and the history of Europe to the end of the eighteenth century.

The examination in mathematics and natural philosophy includes the following subjects :

Algebra, including the theory of equations.

Analytical geometry.

Theory of probability.

Hydrostatics.

Heat.

Optics.

Physical Astronomy.

The differential and integral calculus.

Statics and dynamics.

Hydraulics and pneumatics.

Electricity and magnetism.

Plane Astronomy.

The examination in branch III. is left to the discretion of the examiners.

It will be evident from the preceding account that all candidates for degrees undergo severe examination. In fact, the examination for the degree of Bachelor of Arts is much severer than that at Cambridge and Oxford for the same degree, while the degree of Master of Arts is conferred at those universities without any examination at all. No one, in fact, will be able to despise the degrees granted at the University of London; but they must, on the contrary, be admitted to be the fair and honourable distinctions of real learning.



## CRITICAL EXPOSITION OF HEBREWS VI. 4, 5, 6.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Hebrews vi. 4, 5, 6.

*Or more literally :*

"For it is impossible to renew again unto repentance, those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, and *yet* have fallen away; seeing they crucify to themselves the Son of God, and put *him* to an open shame."

In early times, the genuineness of the entire epistle suffered at the hands of the Roman church, in consequence of this passage. It appears from Tertullian, that she hesitated to receive it into the canon, because it contains the verses in question. During the controversies that were long agitated concerning the re-admission of the lapsed into the communion of the faithful, the discipline adopted by the Roman church was milder than that of others. Against her practice, therefore, the present passage was urged by the more rigid, who contended that the lapsed ought not to be received again into the bosom of the church. Hence the members of the Roman, thinking it opposed to their ecclesiastical practice, were unwilling for a time to believe that the epistle was written by Paul; or that it could be entitled to canonical authority.\*

The sentence has abundantly occupied the attention of commentators, and called forth tedious discussions of little interest, and frequently of less importance. The great reason why it has been canvassed and investigated with minute frequency is, because it has been supposed to bear on the Arminian controversy. The subject, therefore, of so much polemical discussion demands attention from every intelligent Christian; and it is impossible to dismiss it with a cursory survey, unless we totally disregard the multitudinous sentiments that have been entertained respecting it. I design not, however, to review all the opinions to which it has given rise; or to examine the various connexions which it may be thought to have with certain theological dogmas. To heap together the rubbish of vague statements, incoherent notions, and erroneous hypotheses, is a task at once irksome and unprofitable. It is true, that a passage of Scripture may originate some prevailing senti-

\* See Hug's Introduction to the New Testament, translated by Fosdick, pp. 596—598; Grotii Annotationes in Ep. ad Hebræos; Rosenmülleri Scholia, vol. 5. Doederlein, Inst. Theol. Chr. ii. p. 649.

ments which it is useful to know, because ignorance of them might be construed into a deficiency of theological knowledge. But to load the memory with a cumbrous mass of undigested materials cast forth by the fancy or the ingenuity of expositors, is altogether unnecessary. From antique tomes of sacred lore, we may accumulate the recorded utterances of men illustrious in their day for depth and acuteness; and yet, after all our laborious research, we may be utterly ignorant of the subject on which we have been so careful to learn what others have thought and said. Unless we exercise our own powers of reflection, and distinguish between the visionary and the judicious—unless we be endued with fitting discernment to decide upon the probable import of a passage, we shall never attain to eminence in the sacred science of theology. Whilst, then, I shall not touch upon all the hypotheses that have been propounded relative to the words before us, I purpose to allude to the most prominent opinions that have been held respecting them by distinguished commentators. The conflicting statements of expositors, I design to employ as a monitor, warning against rash and hasty conclusions, on the warrant of insecure premises. That I have succeeded where so many have failed, I shall not take upon me to say; it is for the reader to examine and to weigh all that is advanced, without an implicit acquiescence in such asseverations as may appear unsound, or inconsistent with the analogy of Scripture. In a case of this kind, where all are ready to acknowledge difficulty and intricacy, it is much easier to find fault with the opinions of others, and to demolish the well-built theory, than to support our own sentiments with resistless cogency and force of argument. Perhaps we often expect greater light to be thrown around a passage by our researches, than is likely to be attained in the present state of our being. In theology, we are too prone, perhaps, to look for the certainty of demonstration; coming to the study, as we do, with minds habituated to the modes of reasoning pursued in other sciences. But we must frequently be satisfied with probabilities, rather than demonstration. The Spirit, indeed, brings home to the mind of the saint, with all the certainty of intuitive belief, the fundamental truths of salvation, so that it is impossible to persuade him that the Bible is false, and religion a lie. But in respect to the details of sacred Scripture, or the minor topics frequently touched upon in its pages, probability to one Christian may appear error to another. The well-grounded opinion built up on an isolated passage with skilful architecture may, to a different individual, seem to be the aberration of an understanding incapable of surveying with comprehensiveness the whole range of divine truth.

The extreme difficulty of the passage before us, will be at once admitted by every candid Christian who desires to know the mind of the Spirit, and who may have been perplexed in reading a portion of the divine word, apparently so dark and mysterious. I have thought,

therefore, that it might contribute to the enlightenment of some, as well as to the confirmation of others, should there be furnished a perspicuous and full exposition, unfolding the meaning of the terms employed by the apostle, and the amount of truth which they collectively contain. In the exercise of prayer, and with the assistance of a knowledge of the original language, I may perhaps arrive at a satisfactory result. Be this however as it may, I hold it wrong to set about the interpretation of the words, with an anxious desire to bend them to the support of any doctrine in theology forming a part of our previous belief. We must first inquire whether they have any relation to such a doctrine, before attempting to turn them into the channel which our system of theology has dug out, and in which our religious ideas habitually flow. It matters not, whether the Arminian rest upon them as a strong, impregnable argument against the doctrine technically termed "the perseverance of the saints;" or whether the Calvinist endeavour, with opposing zeal, to give them a different construction, averse to the views of the Arminian. In whatever controversy they may have been employed, or for whatever purposes wielded by divines of different schools, all such should be forgotten; until, by a simple process of induction, their full and Scriptural import shall have been ascertained. Before we truly know what language they speak, let us not hold up their testimony as favourable or adverse to a certain creed. Thus shall we contemplate them with a calmer and steadier eye, unclouded by prejudice, and undimmed by the dust of theological controversy.

The first thing to be considered is, the connexion in which the passage is introduced. *Ráp* is a causal conjunction; to what does it relate? Manifestly to the first verse of the chapter, with which the second and third are closely connected. Leaving, says the sacred writer, the first principles of Christian doctrine, let us go on to perfection; for it is impossible to do any good to apostates, to those who have been once enlightened, &c. Let us proceed to the consideration of some higher doctrines in religion; for as to those who have apostatised from the faith, it is impossible to renew them again to repentance. We apply ourselves to such as will be benefited by our instructions; since our business is not with the lapsed, but with such as have embraced, and are still attached to the Christian faith. But why, it may be asked, introduce the mention of apostates at all? Surely the Hebrew Christians, to whom the epistle is addressed, were not in that hopeless state. They were merely in comparative ignorance of the doctrines of religion; they had not made so great proficiency, as the time which had elapsed from their first conversion to the truth would have warranted others to expect. They had been contented with small advances in Christian knowledge; they had not aspired to high things, or sought to perfect their views of truth. This is the sum of the charge which the apostle himself brings against them; but it does not lead to the belief, that

they had fallen away in the irremediable manner here stated. The chief reason why the inspired writer introduces the mention of apostates is, to warn such as he addressed against the fate of those who grievously and extensively recede. But his description was not meant to be strictly characteristic of the Hebrew Christians, of whom he hoped better things, and such as accompanied salvation. There is much delicacy, aptitude, and effectiveness, in the mode pursued by the apostle throughout the whole section of which the present words form a part. In the first place, he blames those to whom he writes for their ignorance of spiritual things, considering the period that had elapsed since they first embraced Christianity. He calls them babes in Christ, who had need of milk, not solid food—who required to be nourished with the initial doctrines of religion, rather than the high and abstract truths that suit the more enlightened taste of advanced believers. Still, however, he does not stop to repeat the elementary teaching they had already received; but passes at once to something more complete and perfect, fitted to enlarge the mind, and to confirm the faith, of believers in Christ. And that they might be animated, notwithstanding their low attainments, to reach forth to the things before, he just mentions the awful case of such as apostatise from the Christian religion into the errors of Judaism. By this procedure, he effectually guards them from the vain imagination, that they need not be concerned about the abstruse and difficult points which he proceeds to treat of; for, by forcing them to look inward, lest, perchance, the description in all its awful reality be intended for them, he imparts an impulse to their religious fears sufficient to warrant him in passing forthwith to higher than elemental doctrines. Hence, there is no incongruity in his commencing immediately to discuss the abstruse things of Christianity, even after he had declared, that those to whom he was writing had need of milk. A vivid sense of the danger of apostacy, which the apostle awakens in their minds by a fearful description, was adequate to the quickening of their zeal, and the rousing up of their mental energies to holy inquiries and higher attainments. There is great propriety, besides, in subjoining, “but beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.” This is added, lest they should begin to despair, from the disheartening account of apostacy just given. The writer does not wish them to understand, that the fearful description is applicable to them, notwithstanding their comparative ignorance of spiritual things; but he wishes it withal to stand just where it is, after his reproof of them for their leanness, that they might no longer remain stationary, or creep slowly onward, as though they fainted and were weary; but that they might be alarmed by the fear of so gloomy a state, and, provoked to high exercises and to holy jealousy in the accelerated career of an advancing godliness, that they might leave behind the elemental forms

of piety, even the simplest principles of truth, among which they had so long tarried. He takes it for granted, that they would willingly go on with him to the sublime mysteries of the priesthood of Christ, and enter into them with a new relish ; no longer lingering on the threshold of the temple, whilst the interior was so richly furnished with the precious viands of heaven.

I have dwelt thus long on the verses preceding the sentence, because they have been frequently misunderstood. And yet, on their right interpretation depends a clear understanding of the connexion of the passage I propose to expound. The interweaving of argument and of exhortation antecedent to the words before us needs to be unloosed, before coming to the true import of the text. I conceive, that they have not been correctly explained by Stuart and others, who give the following paraphrase :—Because ye are yet babes, and not full grown men, able to digest the higher doctrines, continue no longer in such a state—leave that condition of comparative infancy in which you are at present ; and aim at higher degrees of knowledge in divine things. It is impossible for you to remain stationary. You must either recede or advance. To stand still, is a thing that cannot be—an anomaly that cannot be exemplified. You must, therefore, either go forward, or fall back—but beware of the latter ; for it is impossible to recover such as apostatise. The great objection to this view is found in the third verse ; “and this will we do, *if God permit*,” which is thus expounded : we will go on to perfection, and advance in spiritual knowledge, if God grant us opportunity ; for if we do not go on to perfection, but recede, it will be impossible to renew us again to repentance, &c. Against this paraphrase, the clause, *if the Lord permit*, somewhat militates. It agrees not well with the known character of God, nor Scripture phraseology, to say, that if he allow, we shall go on to perfection. We are assured that such is his will concerning us ; that our advancement in holiness and grace, is well pleasing in his sight. Assuredly, therefore, this little phrase appears to determine the signification of the first and second verses ; and of consequence, to influence our perception of the manner in which the fourth verse is introduced. It shows that the connexion must be similar to that which I have already pointed out, viz.—since the case of apostates is utterly hopeless, and we should be merely wasting our words in endeavouring to bring them back to the high position from which they have so grievously fallen away, we must pass on to the consideration of the more abstruse doctrines of Christianity—to the discussion of something more complete, suited to the hopeful and advancing Christian. We purpose not, says the apostle, to repeat the rudiments of religious knowledge ; for this would be vain. By such a process, we could not restore the lapsed, nor convince them of their great danger, as well as of their tremendous guilt. I apprehend, therefore, that in the present passage, the apostle

gives a reason for his leaving the initiatory doctrines of Christianity, and taking up other matters of higher import and more difficult complexion, adapted to the spiritual intellect of the mature believer.

In respect to the construction, I have ventured to take the different accusations τοὺς ἀπὸ φωτισθέντας, γενομένους, κ. τ. λ. as governed by the verb ἀνακαινίζειν, and have translated accordingly. ἀνακαινίζω is uniformly taken *actively*, in the Septuagint, Josephus, and Appian. In Psalm civ. 30, we find ἀνακαινίεις τὸ πρόσωπον τῆς γῆς; and in Lamentations, v. 21, ἀνακαίνισον ἡμέρας ἡμῶν. I see, therefore, no reason for attributing to ἀνακαινίζειν the passive signification *to be renewed*; in which case the preceding accusatives must be construed *before* the infinitive. Others supply ἑαυτοὺς as the object of ἀνακαινίζειν; rendering it, *renew themselves*; but this does not suit well the introductory context. I understand the subject of ἀνακαινίζειν, to be virtually the same as that of ἀφέντες in the first verse of the chapter, where the writer himself is chiefly intended.

Having thus unfolded the general import of the paragraph, in connexion with the preceding context, I proceed to explain, more minutely, the several phrases of which it consists.

First, we meet with ἀδύνατον. It has been contended by some, that this word signifies *extreme difficulty*; whilst others maintain, that it means *absolute impossibility*. Rosenmüller adopts the former. "Ἀδύνατον h. l. non est metaphysice impossibile, sed potius res ita difficilis, ut propemodum sit impossibilis, ut centies in vita communi dicere solemus." (Scholia in Nov. Test. tomus v. ed. quinta. p. 210). To the same effect Bretschneider. "Ἀδύνατον bezeichnet nicht eine absolute Unmöglichkeit, sondern nur etwas Schweres, s. Matt. xix. 25 f." (Handbuch de Dogmatik II p. 520 vierte Auflage) "It does not denote an absolute impossibility, but merely something difficult." Storr maintains the same. It is usual for those who advocate this view to refer to Mark x. 23—27, "And Jesus looked round about, and saith unto his disciples, how hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God! And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus, looking upon them, saith, with men it is *impossible*, but not with God: for with God, all things are possible." These words certainly prove, *with whom the impossibility rests*; but they do not show *the restricted sense of ἀδύνατον*. The answer of Jesus plainly implies, that he understood it in an absolute, unlimited signification; for how absurd would it be, to represent our Lord as saying, "with men this is *very difficult*, but with God it is *possible*." This were indeed a weak antithesis. The passage in Mark, therefore, affords no countenance to



such as understand ἀδύνατον in a limited signification. By examining the different places of the epistle where it occurs, the practice of the writer himself will be seen, from which, its precise meaning may be determined with definitive certainty. In the Epistle to the Hebrews, vi. 18, we read, "in which it was impossible (ἀδύνατον) for God to lie;" and in x. 4, "for it is not possible (ἀδύνατον) that the blood of bulls and of goats should take away sins;" and in xi. 6, "but without faith it is impossible (ἀδύνατον) to please him." These passages prove, beyond all question, that it is not used in a qualified sense, but as denoting *absolute impossibility*. Neither is it possible to discover any place that establishes the confined interpretation. The entire range of Scripture does not furnish a clear instance where ἀδύνατον can be so taken without perversion. But although its undoubted import be actual impossibility, yet we are not to infer, that God is unable to renew those who have lapsed from Christianity, by bringing them to a sense of their error. He can take away the evil heart of unbelief, be it ever so obdurate and stubborn, converting the confirmed infidel into the simple-minded Christian. His omnipotence is irresistible; the sinner yields to its exercise. But the inspired writer means, that it was impossible for *himself*, or the other ambassadors of Christ, to convert a second time, to the faith of the Gospel, individuals, who, having learned all the proofs by which the truth of the Saviour's mission was established, had renounced obedience to the Gospel, and pronounced the Saviour an impostor. After witnessing miraculous attestations of the Spirit to the reality of Christ's divine mission, in the days of the apostles, and, perhaps, experiencing them in their own persons, they could have no further or higher evidence. When they were unable to feel the demonstrative nature of the proof thus palpably presented—when it sufficed not to establish them in the true profession of Christianity—they could expect no clearer light. Having associated with the enemies of the cross, and professed their disbelief of the Redeemer's mission, they could receive no new demonstration in the doctrines of Judaism, calculated to convince them of their error, and to induce them to repent. Thus it was impossible to bring them again to repentance. It was impossible for the messengers of the Gospel to employ more effectual means to reclaim them, than such as had been already applied. They could present no higher testimony, or clearer proofs of the divine mission and work of Christ, than such as were already known. In the use of means, they could do no more. In the use of means, it was impossible again to convince them of their error. The sentiment expressed in another passage of the epistle is similar: "For if we sin wilfully, after that we have received the knowledge of the truth, there remains no more sacrifice for sins." Here the apostle says, that for those who have apostatised, there remains no more sacrifice for sin; since they had rejected the only effectual sacrifice

which God had appointed. They had utterly refused to admit the claims of Jesus, and must, therefore, have been destitute of every reasonable hope to be benefited by his salvation. The sacred writer intends, therefore, to affirm, that it was totally impossible for the ambassadors of Christ to restore a second time to repentance, such as had been once enlightened, &c. &c.—such as had embraced Christianity, and exhibited hopeful evidences of their discipleship, and yet had returned to Judaism, and despised the atonement of Jesus. From the mode in which we observe that God now deals with analogous characters, it is highly probable, that the particular individuals to whom the description in the text strictly applies were generally left to themselves, to fill up the full measure of their iniquities. It is probable, that He seldom interposed by an act of Almighty power, to stop the downward career of such as had gone back so grievously. We know from experience, that such as have been professing Christians, and have afterwards renounced their belief in the truths of religion, are seldom brought back to a sense of their error. They are left in their state of insensibility and awful degradation. Like as the Lord said of Ephraim of old, so does he generally deal with such characters. “Ephraim is joined to his idols—let him alone.” Hence we suppose, that, although so far from being *impossible*, it was *easy* for Jehovah to change, renew, and convert the apostates here described, he allowed them to perish in the midst of their sins. If his commissioned servants were able to present to them no farther proofs of the divine origin of Christianity, than those which they had already exhibited in all their clearness, we may well imagine, that God, who ordinarily employs human instrumentality in enlightening and saving sinners, would not put forth a supernatural manifestation of his power, to subdue to himself the hearts of such as had set themselves in stout and resolute opposition to the powerful evidences of the Saviour’s work—evidences which they had once acknowledged, but afterwards rejected.

The next phrase is τοὺς ἀπὰρ φωτισθέντας, *those who were once enlightened*. Many of the ancient commentators, followed by some of the moderns, understood this of *baptism*; as if the phrase were equivalent to τοὺς ἀπὰρ βαπτισθέντας. It appears to have been customary with the fathers to designate baptism by φωτισμός; as we learn particularly from Justin Martyr, Irenaeus, and Clement of Alexandria. Hence φωτίσω has been rendered *baptize*. The same exposition has been given by a few later interpreters, in deference, perhaps, to patristic authority. But although the interpretations of the ancients are not to be overlooked, yet they are far from being entitled to implicit confidence; for we know, that they were neither infallible nor consistent. The fathers enjoyed, indeed, some advantages which we do not now possess; many of them lived soon after the inspired writers themselves, and may have become acquainted by tradition with some of their sentiments; but,

after making due allowance for these privileges, I believe that we are now provided with an ampler and better apparatus for elucidating the Holy Scriptures. Dr. Owen states most fully all that can be adduced in favour of this meaning. After mentioning the old Syriac version or Peshito, which may be attributed to the first century,\* and in which it is rendered, *ܕܚܕܘܢܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ* (*dachdō zēban lēmamūditho nechēthū*), *who have once descended to baptism*, he says, "it is very certain, that early in the church, baptism was called *φωτισμός*, 'illumination;' and *φωρίζω*, 'to enlighten,' was used for 'to baptize.' And the set times, wherein they solemnly administered that ordinance were called, *ἡμέραι τῶν φώτων*, 'the days of light.' Hereunto, the Syriac interpreter seems to have had respect. And the word *ἀπαξ*, 'once,' may give countenance hereunto. Baptism was once only to be celebrated, according to the constant faith of the churches in all ages. And they called baptism 'illumination,' because it being one ordinance of the initiation of persons into a participation of all the mysteries of the church, they were thereby translated out of the kingdom of darkness, into that of grace and light. And it seems to give further countenance hereunto, in that baptism really was the beginning and foundation of a participation of all the other spiritual privileges that are mentioned afterwards. For it was usual in those times, that, upon the baptizing of persons, the Holy Ghost came upon them, and endowed them with extraordinary gifts peculiar to the days of the Gospel. . . . . And this opinion hath so much of probability in it, having nothing therewithal unsuited to the analogy of faith, or design of the place, that I should embrace it, if the word itself, as here used, did not require another interpretation. For it was a good while after the writing of this epistle, and all other parts of the New Testament, at least an age or two, if not more, before this word was used mystically to express baptism." Such are the considerations regarded by Owen as favourable to the ancient exposition of the word in question. Baptism was doubtless often called *illumination*, in the early times of the Christian church; but this is far from demonstrating, that illumination, in the phraseology of Scripture, expresses what is included under baptism. And even supposing baptism to have been properly termed *illumination*, it still remains to be shown, that the reverse of the proposition is true.

The following objections to this view of *φωρίζω* may be stated.

First. The verb manifestly expresses the same thing as *λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας*, in the parallel passage, Heb. x. 26. Similar consequences are there threatened against the same kind of apostacy; and as this phrase cannot possibly be referred to baptism; neither should its parallel *φωρίζω*. In addition to this argument urged by Rosenmüller, I affirm,

\* See Davidson's Lectures on Biblical Criticism, pp. 59—64.

Secondly, that if βαπτίζω had no past participle of its own, the argument for translating φωτισθείς by *baptized* would have been plausible. According to the system of Buttmann, Matthiae, and the best German grammarians, it would then have been the proper participle to the verb βαπτίζω. But the first aorist passive of βαπτίζω actually occurs; ἐβαπτίσθη, Luke xi. 38. βαπτισθήναι, Matt. xx. 22, (according to the received text, but the whole clause with Griesbach should be omitted as spurious.) Mark x. 38. Luke xii. 50. Still farther, the participle βαπτισθείς is found in Matt. iii. 16, which would have been quite appropriate in the present place, had baptism been intended. Why use φωτισθείς, instead of the obvious and direct form βαπτισθείς? The natural conclusion is, that a different idea was meant to be conveyed by φωτισθείς.

Thirdly. The supporters of the view in question have adduced no examples of the verb φωρίζω being rendered *baptize*. Drs. Hammond, Whitby, Burton, and others, should have endeavoured to establish the truth of their interpretation by the aid of that learning of which they were possessed. But they do not furnish such demonstration. They adduce no instance of this novel rendering of φωρίζω; and it is natural to believe, that they were unable to do so. To have justified so unusual a signification, they should have pointed to other passages of Scripture, where it bears the same. And even this would have been insufficient to satisfy the minute inquirer. They must also have shown, that the signification of the word in the present passage is no other, than that which it confessedly has in others. It is unnecessary to say, that nothing of this has been done, or even attempted. I am bold to aver, that in no instance where the verb occurs, does it mean to *baptize*. Neither in the Septuagint, nor in the New Testament, does it ever bear such a sense. Why, then, should it be assigned to it in this solitary passage, in opposition to general usage? Why depart, in the case before us, from its received, acknowledged interpretation? There is no necessity to justify such a strange deviation from the universal acceptance. By the customary sense I am constrained to abide, supported, as it is, by all parallel passages. It was a considerable time after the New Testament was written, before φωρίζω was applied to baptism. And if the Fathers and early Christians understood it thus, we know that they frequently allegorised and mystically explained many phrases, so as to obscure their simplicity, and disfigure their beauty. I cannot see, how the word ἀπαξ gives countenance to the view of φωρίζω to which I have objected. It simply signifies, *already or formerly*. This is not a different signification from that of, *one time, once for all*, but rather a modification of it.

What, then, is the meaning of the word φωτισθείς? I answer, *instructed in the principles of the Christian religion*. It is employed in the same signification in the Epistle to the Hebrews, x. 32, where

our received version has, "after ye were illuminated." So also in John's Gospel, i. 9; Epistle to Ephesians, iii. 9. It does not necessarily imply *saving illumination*—at least its use does not warrant this. The surrounding context, indeed, might so influence and limit it, as to impart to it such a *sense*; but *of itself*, it rejects the restriction. It has no farther or higher meaning than *instruction in the precepts and doctrines of Christianity*, or the enlightenment of the mental eyes in the knowledge of Christ, who is emphatically **THE LIGHT**, the author and giver of all true knowledge of God and spiritual things.

(To be continued.)

### CONGREGATIONAL WORSHIP—SINGING.

SOME recent articles\* in your magazine have suggested to my mind a few remarks.

It is common with us to say singing is a most delightful part of *worship*, and yet we seem often to forget that it is *worship* at all. Not seldom do we hear given out a prosaic, didactic, descriptive hymn, without the least address to God, having some supposed bearing on the "subject of discourse," but in which there is neither praise, adoration, nor supplication. I do not say, that such hymns should never be announced, but singing them certainly cannot be called worship, and their use should therefore be the exception, rather than the rule; and I deny, that the act of singing (in one sense quite as important as that of preaching) should be made merely subservient and subsidiary to the illustration of the preacher's text.

On a Lord's day morning I have been frequently annoyed, and the key-note for the whole day has been wrongly struck, by the hasty or ignorant choice of the opening strain. The labourer, the merchant, or the professional man, wearied with six days' toil, and hoping to cast off a week's care, enters the house of God, (*the more immediate presence*,) he looks round on the numbers about him, all convened for public worship, and remembers where he is. How beautiful is that sanctuary to him! how thankful is he to have entered it! Perhaps he is overwhelmed with a deep adoration of the Triune Jehovah—perhaps he remembers that it is the Lord's day, and he blesses *the* resurrection, and the life!—perhaps he thinks of Pentecost, and sighs for the Paraclete to enter *his* breast. How welcome then is such a hymn of praise as the one commencing,

"Lord of the worlds above!"

every line of which is pervaded with Hebrew beauty; or that sadly neglected rendering of the same psalm—

"How honoured—how dear!"—*Cong. Hymn Book*, H. 34.

If Mr. Lyte's version of the 65th Psalm, or Dr. Watts's second part of the 116th Psalm, or the Doctor's version of the 63rd and 103rd Psalms,

\* Pp. 84 and 167.

are sung, how do they harmonize with, and deepen every better feeling. But let a prosaic looking person get up in the pulpit, and drawlishly give out—

“And are we wretches yet alive”—

or,

“And now the scales have left mine eyes”—

or,

“Now Satan comes with dreadful roar”—

and it matters very little, so far as persons of a certain susceptibility are concerned, what is the character of the rest of the service. An injury irretrievable has been perpetrated for *that* day, although the hymns in question may be wonderfully appropriate to the “discourse about to be delivered!” The minister who can make such a selection, it is to be feared is too full of that discourse, so important to him, to care much about this part of the worship. If he is not giving out the lines, he does not even join in singing, but will sit down in the pulpit, either to complete his preparation of the discourse, or to roll about his eyes in languid vacancy. What is the singing to him? It is not his part! But if he had any of the feeling which the late Dr. M‘All possessed on this topic, he would feel it his bounden duty, and highest pleasure, to lead *here*, also, the devotions of his people, by visibly joining in the solemn worship of the great assembly. If, in approaching an earthly monarch, he would use preface and preamble, let him take care, that the first public address to the God of salvation on the Sabbath morning have in it something appropriate to the utterance of mortal men, soiled with six days of worldliness, whilst unitedly approaching the throne of the Holy One of Israel. I am concerned, that there is not due attention paid to the choice of hymns for public worship. Some of our ministers too often trust to “the chapter of accidents,” and make strange blunders. I remember once hearing an idle Tory (though an Independent) minister, who knew little of Dr. Watts, give out the first part of the 75th Psalm; very good. But proceeding to the second verse—

“Britain was doomed to be a slave”—

he was not a little shocked, and so hastening towards the close, he took refuge in the sixth, which, to his amazement, flatly denied the divine right of kings!

“No vain pretence to royal birth  
Shall fix a tyrant on the throne.”

His confusion was apparent. The people thought he must be alluding to the king of Hanover! If our ministers would take a month to go through the hymn books they use, marking with a pen those hymns, and those verses of them which are suitable for public worship, they would find the number remarkably small—they would not find more than fifty-two hymns suitable for the *commencement* of public worship on a Lord’s-day, and it would be very beneficial to make a list of those fifty-two and adhere to it. Each might then complete for himself his Index expurgatorius.



This would bring out distinctly the hymns suitable for public worship, and secure a better choice by limiting its range. After that, there should be care taken in the closet, in making the selection for each Lord's day. The time consumed in the preparation of the needless length of many a sermon, would have been far better bestowed in examining Dr. Watts and the supplement. When it is considered that we have no responses for the people in our public prayers, that in the singing alone they bear a vocal part, it is impossible to over-rate the importance of this department of public worship.

The Congregational Hymn Book (notwithstanding its unauthorized and generally unfortunate variation from the original text of certain hymns) is a very great boon; but even where *it* is used, I find many of its best hymns almost unknown to our congregations. I never heard Mr. Conder's 84th Psalm sung on a Sabbath morning, in any of our chapels. Nor,

"According to thy gracious word,"

given out at a sacramental occasion. Permit a final suggestion. Why should not chaunting the psalms be introduced with us? The people generally would soon join; then we should have the sweet alternate song easily revived. Gallery answering to gallery, and aisle to aisle. The most simple and beautiful music in the world is ready to hand. The authorized version of the Psalms is as easily chaunted as that of the Prayer Book; in many of our chapels organs are provided, whilst certain tendencies of the age we live in, would thus be seized upon and secured *in favour* of sound theology and enlightened liberty. And why should the Te Deum—the song of Mary—the song of Miriam, be unheard in our chapels, in the notes which probably best resemble the worship of the ancient church?

A. B.

[Without subscribing to every sentiment contained in this paper, we have thought it right to publish it, from the conviction, that many causes are now in operation which will ere long force upon our pastors and churches the question of an extensive reform in our Congregational psalmody.

While we do not sympathize in our correspondent's dislike of "didactic, descriptive hymns," (for we imagine that the distinction between "psalms, hymns, and spiritual songs" must consist, as Calvin suggests, in the fact, that some were not proper and immediate acts of devotion addressed to God, but contained moral and religious instruction,) yet, we do wish, that the psalm or hymn with which public worship commences should always be a song of praise. Pastors should recollect that they are never more solemnly required to be "ensamples to the flock," than when engaged in public worship, and we shall be glad if A. B.'s remarks correct, in some quarters, the negligent manners of which he complains. As to the anti-phonistic method of singing which he recommends, we may observe, that the early nonconformists and some of the reformers were decidedly opposed to it. Mr. Andrew Fuller wrote a paper in commendation of prosaic hymns selected from the Scriptures, (Works, vol. v. pp. 319-20,) and gives examples of such as he would have selected from the inspired pages. There is a long and deeply-interesting chapter, in the Rev. Thomas Milner's *Sanctuary and Oratory*, which will repay the reader for consulting it, in connexion with the whole subject.]—EDITOR.

A CRITICAL INQUIRY INTO THE MODE OF  
CHRISTIAN BAPTISM.

THAT all the various objects we behold in this world, and in those parts of the universe to which our knowledge extends, are the workmanship of the same all-wise, good, and powerful Being, is most justly inferred from the agreements and dependencies which may be traced every where: the unity of character and design in creation being a proof of the unity of the great Creator. We know that he who made the herbs which grow from the soil, made also the animals which run on the earth, or fly in the air, partly, because the former are fitted for the latter as means of sustenance; and partly, because there are classes of vegetables and animals, whose forms and organization are so like, that it is not always easy to say to which kingdom they belong. We know that he who made the day, made the night also, both because the one prepares for the other, and because darkness and light are so united by imperceptible gradations, that none can mark the point where either begins or ends. The same avoidance of abrupt transitions, which characterizes the works of God, in some degree distinguishes the higher arrangements of his providence and grace. The Patriarchal, the Mosaic, and the Christian dispensations, have a unity similar to that which nature exhibits. In their common features and mutual relations, in the gradual progress from the lower to the higher, we see a harmony which proves that all have come from the same source, and are directed to the same end.

One remarkable feature of the Mosaic economy was the great use of visible objects and actions, to represent the truths of religion. The ceremonies and other types belonging to it, like the pictorial lessons given to children, were obviously a very imperfect means of instruction; and in consequence nearly all of them have been abolished by the introduction of a higher and better system. They are styled, in the Epistle to the Hebrews, "a shadow of good things to come," and are described as "that which decayeth and waxeth old, and is ready to vanish away." In the Mosaic economy, many things were designed to impress deeply the senses of men, and thereby to influence their character and conduct; but in the Christian economy, the reason, affections, and consciences of men, are addressed, almost exclusively by means of language and living examples of piety. The provision which Christianity makes for the instruction of men, by visible signs and services, is borrowed from the former dispensation. Its rites are those of Judaism, slightly changed to fit them for the new system of which they now form a part. The ordinances of baptism and of the Lord's supper correspond most closely, both in form and in design, to the purifyings and the paschal festivals of the Jews, only having a simpler form and a

higher meaning; and they are thus connecting links between the earlier and later dispensation.

In order to ascertain what correspondence exists between the purifications of the Old Testament and the baptisms of the New, it will be necessary to attend to three inquiries. Were any purifications enjoined by the Jewish system, for those who came over from idolatry, or who returned, after a course of disobedience, to the dutiful observance of God's laws? In what manner was the public portion of these purifications performed? Was the term baptism, or any equivalent word, used for these purifications? In reply to these questions, the following observations are made.—The use of some purification with water, on occasions such as those mentioned, appears to have preceded the giving of the law. An instance occurs in the book of Genesis, xxxv. 2, "Then Jacob said to his household, and to all that were with him, Put away the strange gods that are among you, and purify yourselves, (*καθαρίσθητε*,) and change your garments, and let us arise and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." Another is found in the book of Exodus, xix. 10., "And the Lord said unto Moses, Go unto the people and purify them (*ἀγνισον*) to-day and to-morrow, and let them wash their clothes, and be ready against the third day." This purification with water formed part of their preparation for the new system on which they were about to enter. Of the laws respecting purification, some have already been quoted, as more especially applicable to the case under consideration; we select that given in the book of Numbers, xix. 14, "This is the law when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. And whosoever toucheth one that is slain with the sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for an unclean person, they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel, and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon all the persons that were there, and upon him that toucheth a bone, or one slain, or one dead, or a grave." In all cases of ceremonial defilement, whether resulting from the contact of unclean animals, of sick persons, or of dead bodies, the impurity remained until the rite of purification was performed; and the only public rite of purification with water enjoined on the people in the Mosaic law, is the sprinkling here mentioned. None could approach the tabernacle, or join in any religious service, after contracting impurity, until they had received this rite. Thus, in the passage before quoted, Numbers xix. 20, it is said, "But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of

the Lord, the water of separation hath not been sprinkled upon him, he is unclean." These laws of purification were intended to separate between the Jews and the Gentiles; it would therefore be, in the highest degree, strange, and unaccountable, if the law that was binding on the native Jew, were not also binding on the Gentile proselyte. Can it be supposed that a Jew, until purified, was excluded from the society of his countrymen, and from the religious privileges which were his birthright, on account of a single act producing ceremonial defilement, and that the Gentile, who had often done the same thing, was not excluded also, until purified in the same way? Would a Jew require this purification after merely touching the unclean Gentile, before restored to his religious privileges, and would the unclean Gentile be admitted, without this purification, to participate in them? The supposition is most unreasonable. Not only is it contrary to the spirit of the Jewish people, and to the design of their ceremonies, but it is opposed to the express injunction of the law which required that the Gentile should be treated as the Jew. "One law and one manner shall be for you, and for the stranger that sojourneth with you." It is therefore as certain as any thing of the kind can well be, that both the Jews, who living for a while in neglect of their law, had contracted ceremonial uncleanness, and the Gentile proselytes, who had been unclean from their birth, were purified with water, before the one was restored, and the other introduced, to the community of the people of God. That this proselyte baptism should not be mentioned more explicitly in the Old Testament, or be referred to by Onkelos, Philo, and Josephus, will excite no surprise, if we consider the simple character of the rite, its frequent recurrence among the Jews, and the almost universal use of similar rites. Had the strange operose and offensive form given to the rite by the later Jews, and unhappily adopted by many Christians, been the proper form of proselyte baptism, the silence of these writers would be some objection. It does tend to disprove the practice of immersing, for that, if it existed, would probably have been mentioned; but it does not tend to disprove the practice of sprinkling—a rite so simple and common was not likely to be noticed. The use of proselyte baptism is mentioned in the Mishna, compiled at the close of the second, or at the beginning of the third century. "In respect to the stranger, who is made a proselyte on the evening of the Sabbath, the school of Shamai says, let him be baptized and eat the passover."—Tract Pesachim, viii. 8. This baptism is mentioned in connexion with the baptisms of the unclean. They were to be baptized on account of the special uncleanness they had contracted; the proselyte was to be baptized because he was a proselyte. Bartenora, in a note on this passage, says, that the schools agreed that the proselyte was to be baptized, but that they disputed whether a single purification would suffice. The existence of the rite of proselyte baptism among the later Jews is unquestionable, and it is little likely

that they would add to their ritual, this simple rite, if it had only been practised as a distinguishing rite by the despised Christians. In the Jerusalem Talmud, compiled in the close of the third century, sundry statements are made concerning the baptism of proselytes. They baptize a proselyte by night.—Cod, Jevamoth, fol. 46, 2. At his baptism, a proselyte has need of three assistant witnesses.—fol. 46, 2. In the Babylonian Talmud, compiled in the sixth century, it is spoken of as an ordinance of the greatest antiquity: "Our ancestors did not enter into covenant save by circumcision, baptism, and the sprinkling of blood, therefore the proselytes enter into covenant in the same manner."—Cod, Cherithoth, fol. 81.\* The existence of proselyte baptism, and the correspondence between the Jewish and the Christian rite of purification, is still further confirmed, by the style in which the latter is mentioned in the New Testament. Baptism is never referred to as a novelty, but is spoken of as a rite well known and understood.

In respect to the manner in which the purification of the proselyte was performed, it is to be observed, that no immersion was enjoined in the law, neither public nor private. In some cases, the washing of the whole body was required, but this, of course, as decency demanded, was done in private. The purification which was effected by others, the purification which was observed in public, consisted of the sprinkling of water by a person who was pure, upon the person to be purified. This is mentioned in the law quoted, and nothing else. The public purification of the proselytes with water was performed by sprinkling, and only thus.

Lastly, that the purification of proselytes by the sprinkling of water was called a baptism, appears from the passages already adduced. The purification of Naaman, when he became a proselyte, that of Judith, and the purifications mentioned in the passages quoted from the book of Sirach, the Gospels of St. Mark and St. Luke, and the Epistle to the Hebrews, were effected by the sprinkling of water, and they are the *baptisms* of the Bible. Further, the term טבילה, the Hebrew equivalent for βαπτισμός, is used in the Talmud not only for the purification which was performed by dipping the hands, but also for that which was performed by the affusion of water on the hands.† The corresponding Chaldee term is used in the Targum of Jonathan, for a purification performed by sprinkling. "He shall sprinkle with blood the front of the tabernacle, in one purification, seven sprinklings, כספן, Numbers xix. 4. There could not be seven sprinklings in one dipping; there might be, and in many instances there were, seven sprinklings in one purification. These considerations would lead us to conclude that the baptism of John, and that of the apostles of Jesus, were performed by the sprinkling of water on the persons to be purified.

\* Lightfoot. Hor. Heb. Matt. iii. Wall's Hist. of Bap.

† Pocock, Miscell. not. cap. 9.]

That their purifications with water were like those administered by the priests, and their baptisms like the baptism of proselytes, must be regarded as highly probable; our decision, however, should be formed upon the evidence belonging to each.

We shall now consider some of the more important passages relating to the baptism of John, keeping in view the objects we have hitherto pursued, the manner of the rite, and the meaning of the word. There are three terms employed, βαπτιστής, βαπτίζω, βάπτισμα. The first is the title given to John from the office he held; the second expresses what he did to the people; the third denotes either what he did, or what he taught.

I. The term βαπτιστής is found in fourteen places, but it is so similarly used in all, that an examination of any one of these passages will be sufficient. The first which occurs is Matt. iii. 1, "In those days John the Baptist appeared preaching at the downs of Judea, and saying, 'Repent, for the reign of heaven approaches.'" In all the passages in which this title is used it stands alone, as an epithet descriptive of his office. No explanation is ever given of its meaning. We may, therefore, infer, that the word, as a title of office, required no explanation; it was so expressive and appropriate as to need no comment. The phrase, John the *dipper*, is offensive, not merely because it is strange, but chiefly because it has no apparent fitness to his work, as the great predicted reformer of the day. Even if he had dipped persons, it would be most unnatural on this account to style him the dipper, since the important characteristics of his work would not be expressed by such a title. If the term, the baptist, had been used as a reproachful designation, if it had been given him by enemies who wished to mark him out by an epithet expressing what was low and common, or even if it had been imposed by ignorant observers who apprehended nothing but what was outward and visible, then a word denoting *dipper* might have been employed, if that were the mode of his baptism. But John at first had few, if any, enemies; the title was either assumed by himself, or given him by his admiring disciples. It every where appears as a title of honourable distinction, and was so used by our Lord, when he said that there had not been a greater than John the Baptist. We may, therefore, infer, not only that the title was expressive and appropriate, but that it was one which accorded with the sentiments of reverence, with which the whole Jewish nation regarded him. The *dipper* is inconsistent, the *purifier* is in harmony with all these conditions. It is surely more likely that John and his disciples would select a name that would express what was spiritual, than one that would express only what was sensible. It is most probable, that, as his great work was to preach repentance; "to turn the children of Israel to the Lord their God," that the title by which he was distinguished had some reference to this work. He is in this passage introduced as the predicted herald of the Messiah, who was to go before him to prepare the way of the Lord;



and the preparation which the prophet described, and that on which John insisted, was a moral purification, "Repent, for the reign of heaven approaches." It may, therefore, be inferred, that the title of his office had a moral signification, and one that would be suitable to the precursor of the Messiah. The term the *dipper*, as descriptive of office, is obscure, common, and degrading; it has no allusion to the spiritual portion of his work, nor to the prophecies of the Old Testament, nor to the expectations of the Jews. The term the *purifier*, is distinct, sacred and honourable; it refers to the spiritual as well as the ritual portion of his work, it expresses the character under which John had been predicted, and would of itself suggest the nature and design of his office. We conclude, therefore, that by the term βαπτιστής he was designated, not as the dipper, but as the purifier of the Jews.

II. The verb βαπτίζω is used in connexion with the baptism of John twenty-eight times. In some of these passages prominence is given to the subjects of the rite—in other to the means employed—in some to the places of its performance—and in other to its design. We shall examine a few passages belonging to these four classes. As the most explicit, and as exhibiting all that will afford materials for investigation, we select the following:

"Then there went out to him the people of Jerusalem, and all the people of Judea, and of the vicinity of the Jordan, and they were baptized at the Jordan by him, confessing their sins."—ἐβαπτίζοντο ἐν τῇ Ἰορδάνῃ ὑπ' αὐτοῦ. Matt. iii. 5, 6. "Jesus came from Galilee to the Jordan, to John, to be baptized by him; but John objected, saying, I need to be baptized by thee." v. 13, 14. "And Jesus, being baptized, immediately went up from the water."—ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος. v. 16. "Now when all the people were baptized, Jesus being baptized and praying, the heaven opened," &c. Luke iii. 21. "All the people hearing this, and the tax-gatherers, praised God, having been baptized according to John's baptism."—βαπτισθέντες τὸ βάπτισμα. Luke vii. 29.

"I baptize you with water for repentance; but he who succeeds me is my superior, his sandals I am not worthy to bear; he will baptize you with a holy influence, and with fire. His fan is in his hand, he will purify his threshing-floor, and collect the wheat into his storehouse, but the chaff he will utterly consume with fire."—ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι. . . . αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ. . . . διακαθαρίει τὴν ἀλωνα. . . . ἄχυρον κατακαύσει πυρὶ. Matt. iii. 11, 12. "I baptize you with water," &c. Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς. Luke iii. 16. "John baptized with water, but ye shall be baptized with a holy influence ere many days have passed." Acts i. 5.

"John was baptizing at the downs."—ἐν τῇ ἐρήμῳ. Mark i. 4. "And all the people of Judea, and of Jerusalem, went out to him, and they were all baptized at the Jordan river by him, confessing their sins."—ἐν τῇ Ἰορδάνῃ ποταμῷ. v. 5. "These things occurred at Bethany, on

the other side of the Jordan, where John was baptizing."—*ἐν Βηθανίᾳ*. John i. 28. "John was baptizing at Enon, near Salim, for there was an abundance of water there, and people came to him and were baptized."—*ἐν Αἰνὼν—ὅτι ὕδατα πολλὰ ἦν ἐκεῖ*. John iii. 23.

"I baptize you with water for repentance."—*εἰς μετάνοιαν*. Matt. iii. 11. "And they asked him, Why dost thou baptize if thou art neither the Christ, nor Elias, nor the prophet." John i. 25. "I have come baptizing with water for this end, that he might be made known to Israel." v. 31.

From these statements respecting the subjects, the means, the places, and the ends of the baptism of John, we may learn the following particulars. That the meaning of the word is such, that it may properly stand alone, or associated with the names of places. That its signification naturally accords with sacred things, and is in harmony with them—and that the rite thus designated is symbolical of mental purity. That the sense of the word is such, that it may be applied to effects produced by water and fire on material substances, and by a sacred influence on the minds of men. That it expresses something which the Messiah was expected to perform. That what it denotes might be done in a few months to large multitudes of people by a teacher of religion, without unfitting him for the work of instruction. That it might be done in public to men and women. That it was unconnected with circumstances likely to be mentioned by the historian, and that the action was of such a kind, that nothing was needed to explain or justify it. Now all these particulars are opposed to the suppositions that to baptize is to dip, or that the baptized were dipped; but they all support the conclusion, that to baptize is to purify, and that the persons baptized were sprinkled with water.

1. The term βαπτίζω is used alone, or in connexion with the names of places. Why dost thou baptize? John was baptizing at the downs, at Bethany, and Enon. Now terms denoting a definite end may with propriety be thus used, but not terms denoting a general mode of action. Words denoting *to dip*, are combined with one or two objects to which the action relates—that which is dipped, and that into which anything is dipped. But words denoting *to purify*, have that completeness of sense which fits them for being used alone. The strangeness and imperfection of the phrases, Why dost thou dip? John was dipping at the downs, &c. is at once felt. The phrases, Why dost thou purify? John was purifying at the downs, at Bethany, at Enon, give a natural and perfect sense.

2. This word is so associated with the terms belonging to religion, that it is highly probable the accordance of signification was such as to favor the union. "Jesus having been dipped and praying," is felt at once to be incongruous; "having been purified and praying," is a natural and just connexion. The same remarks may be made on the statements, "The people were dipped in the Jordan, confessing their

sins," and "the people were purified at the Jordan, confessing their sins." "I need to be dipped by thee," is a declaration for which no reason can be assigned. "I need to be purified by thee," is a statement, the truth and importance of which are equally obvious. The assertion, "I baptize you with water for repentance," alone makes it certain that baptism was symbolical of repentance—in no other way could it be *for* repentance except as a sign. This also was the meaning of all the purifications with water enjoined in the law; they were signs of moral purification. It does not appear that dipping and repentance had ever been associated in the minds of Jews. The declaration, "I dip you for repentance," would, therefore, be to them as unnatural a mode of expression as it seems to us. Purification with water and repentance often had been thus associated, "Purify me with hyssop and I shall be clean." Psal. li. 7. "Then will I sprinkle clean water upon you and ye shall be purified (*καθαρισθήσεσθε*) from all your filthiness, and from all your idols will I purify you (*καθαρίω*.) A new heart also will I give you, and a new spirit will I put within you." Ezek. xxxvi. 25. The declaration, "I purify you with water for repentance," so exactly agrees with the phraseology of the Old Testament, as to be intelligible at once to all.

3. The contrast made between the baptism with water, and the baptism with a holy influence and with fire, would alone indicate the meaning of the word. Fire is commonly employed in the Bible as emblematical of the means of destruction: "A fire goeth before him, and burneth up his enemies." Psalm xcvii. 3. The purification of a people by fire would denote the separation and destruction of the wicked who were among them. It appears to be so used in the prophecy of Malachi—"Who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire." It is certainly so used in the verse following that in which the baptism with fire is mentioned, where it is said, "The chaff he will utterly consume with fire." The words of John were addressed to an assembly of those who would believe in Christ, and of those who would reject him. It was not true, that all would be baptized with a sacred influence. It is more likely, therefore, that the two baptisms had a corresponding reference to the two classes of which his audience and the whole Jewish nation consisted, than that both should relate to the one smaller portion. In the illustration of the threshing-floor, these two classes are distinguished; and it would seem, that they who were baptized with a holy influence were represented by the wheat collected into the storehouse, and they who were baptized with fire, by the chaff that was to be consumed with fire. The collecting of the wheat and the burning of the chaff are described as the *purifying* of the threshing-floor. In similar phraseology, the spiritual improvement of one portion

\* Παντεὶς με δούλην καὶ καθαρισθήσομαι.—Ps. li. 7.

of the Jewish nation, and the destruction of another portion, would be described as a purification of that social body, of so mixed a character, which had long borne the name of the people of God. The term baptize is used to represent effects produced by water, by fire, by a sacred spiritual influence. The baptism of a number of persons is compared to the cleansing of a threshing-floor. Dipping, or immersing, has no accordance with any of these things, but purifying agrees with them all. As the threshing-floor is purified, so was the Jewish nation purified. Water is used for purification. Fire is used for purification. And this is the great end for which the "Spirit of Christ" is given—Christians are those who are purified by Christ Jesus.

4. From the questions proposed to John by the priests it appears, that there was nothing in the rite of baptism to call for inquiry. They did not ask why persons were baptized? or what baptism meant? but only why *he* baptized? We may from this conclude, that it was no novel performance, in itself liable to objection, but that, in its form, it agreed with the customary public purifyings of the Jews. It was thought right that the Messiah and his precursor should baptize the Jewish nation, but not that others should undertake this work. The reply of John taught them, that he and the Messiah were to baptize men. John baptized their bodies with water—Christ would baptize their minds with a holy influence. If we suppose that a purification by sprinkling, like those with which the Jews were familiar, was all that took place in John's baptism, we see why the act should excite no surprise, but only his doing it. But dipping the multitudes into the river Jordan would be an act of itself requiring explanation: they might well have demanded of him why he, or any other person, should do such a thing. If John said that he came purifying with water, to indicate the approach of the long-expected Saviour, all is natural and clear. If he said that he came dipping into water for this end, all is unnatural and obscure. It may surely be supposed, that, if this had been his meaning, he would also have informed them why he employed such a sign—a sign of which the law furnished no example, and the prophets had uttered no prophecy. If to baptize is to purify, we can see why the Jews should expect that the Christ would baptize men: it was predicted that he would purify. "I purify with water; but there is a greater among you." This was sufficient to remind them of the Lord, who was suddenly to come to his temple, and who was to sit as a refiner and purifier of silver. Mal. iii. But there is no reason to suppose, that it ever was expected that Christ would immerse in water the whole, or any part, of the Jewish nation.

5. The multitudes baptized by John, render it physically impossible that they should have been immersed by him, and consequently prove, that to baptize cannot mean to dip or immerse. The statement, that the people of Jerusalem, and all the people of Judea, and of the

vicinity of the Jordan, were baptized by John, need not be understood as meaning every individual, but it must be interpreted in reference to the larger portion of the population. A few of the higher classes, and many of the ministers of religion, rejected his mission, but it is repeatedly intimated that all the people regarded him as a prophet. It should be remarked, that it is expressly stated, that the people were all baptized by *him*, not by his disciples; and it certainly would appear, from the account given by the evangelists, that much of his time was occupied in imparting religious instruction. They must have strange notions of his office, who was to prepare the way of the Lord, to turn many to the Lord their God, who imagine that the performance of an external rite, rather than the communication of truth, occupied the time and the bodily and mental energy of this illustrious man. Now it may be safely asserted, that it is impossible for one man to immerse in the waters of a river so many as two hundred persons in one day, or one thousand in a week, or thirty thousand in a year. It is not likely that the ministry of John preceded that of Christ by more than a few months; so that, if, instead of being engaged in teaching the people, he had stood in the water for nine or ten hours of every day, he could not have immersed during those months more than a few thousand persons. Josephus estimates the number of persons present in Jerusalem, at the passover, at two millions seven hundred thousand. Many of these, no doubt, came from distant regions; but if we take only one-third, nine hundred thousand, as being inhabitants of Judea, Jerusalem, and the vicinity of Jordan; and if we suppose that one-third of these might be designated the whole population, we shall have the number of three hundred thousand who were baptized by John. Such a work could not have been accomplished in less than ten or twelve years, supposing him to have been engaged every day in this laborious and unhealthy occupation. And can it be imagined that this was the work performed by one man—the work narrated by the evangelists with such brief simplicity—the work assigned to the most honoured of the messengers of God under the old dispensation—this the work that was to prepare the people for the spiritual kingdom of our Lord!

6. The baptism of John was administered in public to men and women, afar from their homes, in the quiet seclusion of the country. It is surely just to infer, that the rite was of such a kind, that it could be administered to multitudes, of both sexes, without any great liability to any thing indecent; that it could be received with only the use of articles usually taken on a journey; and that the want of houses would be no great inconvenience. Now, that men and women, wearing only the long loose robes of oriental dress, could be immersed without the risk, and the certainty, in many cases, of much that would be indelicate; that the poor people, who, more than others, flocked to his baptism, had a change of their coarse woollen vestures provided for the

service; that all the operations subsequent to dipping, which may be better suggested than described, could safely and properly be performed in booths or tents by the water side—all this is very hard to be believed. When the Jews washed their persons, according to the injunction of their law, they did it, as decency required, in private. The dipping of persons undressed, though practised by some of the later Jews, and by some of the Christians of the second century, cannot be admitted in the circumstances of John's baptism. But the dipping of persons with their clothes on them, has nothing of the appearance, and nothing of the nature of a purification, and has no resemblance to any one of the purifications enjoined in the law. To suppose that John immersed the people in water, is to suppose that he did what had no likeness to any of the commandments of God, and what would be an outrage not only on the scrupulous modesty of eastern women, but upon the common feelings of all mankind. The manners of the Jews have been supposed to lessen the force of this objection, and it has been thought, that what might hold good in reference to the feelings and customs of the present day, will not hold good in reference to the feelings and customs which then existed, and still exist in eastern countries. Now, that sprinkling with water, and washing the hands and feet in public, and that bathing in private, were more common in Judea than they are in northern countries, is very true; but this does not at all affect the subject of our inquiry. The question is, was there aught in the sacred rites, or in the domestic usages of the Jews, that would prepare them for the practice of dipping under water, in public, men and women, with their garments on? We believe there was not. As already stated, the only public purifications enjoined by the law, were the sprinkling of the person, and the washing of the hands and feet. The immersions practised by the Jews and other nations, were performed with the view of washing the whole body, and there was no clothing to interfere with the cleansing operation. The practice of publicly dipping into a river men and women, has nothing like unto it in any thing enjoined by Jewish law, or recorded in Jewish history. These objections to the supposition that John immersed in the Jordan, will apply with equal force to the cases of Christian baptism. As the subject is one peculiarly painful to many, it would not have been referred to, had not truth required its mention. The conviction, however disagreeable, ought to be expressed, that it is very unlikely that oriental ladies, so reserved in their manners, as to avoid as much as possible the touch or the look of a stranger of the other sex, should be willing to commit their persons to the hands of the man who was to dip them; and that then, in the sad state of consequent disorder, they should expose themselves to public gaze; and that this should give no offence to their husbands and brothers, demand no pressing exhortation, require no cautions, and no explanation or defence. Surely all this, as



a matter of fact in common history, is most unlikely—as a matter of duty under the Gospel dispensation, it is, in the highest degree, improbable.

7. We should not only consider what is stated, but also what is not stated, in connexion with the ordinance of baptism. Inferences may fairly be deduced from the latter, as well as from the former. As a purification by sprinkling with water was a simple, easy, and familiar rite, we should not expect any reference to its mode, or to attendant circumstances. But it is otherwise with regard to dipping. If this were the mode in which baptism was administered, either by John or the disciples of Christ, there then must have been delay for preparation; there must have been the bringing from their homes, or the borrowing from others, of suitable raiment; there must have been tents or houses for dressing and undressing; there must have been reluctance felt on the part of many; objections and difficulties to be removed; doubtful questions to be solved in the case of those for whom immersion would be either impracticable or extremely perilous; and there must have been ridicule, and reproach, and censure. The nature of the case renders all this certain, and it is also proved by present experience. But in all the many references in the New Testament to the baptism of John, and to Christian baptism, there is not one statement, nor even one allusion, respecting any of these things. Nothing is said or intimated with regard to delay, or preparations, change of clothes, dressing houses, the objections and difficulties of the subject, or the scorn and condemnation of the spectators. The silence of Scripture is assuredly some evidence that there were none of these things, and, consequently, that the ordinance was administered in a way that would not give occasion for them. The supposition, that baptism was administered in the manner in which the priests ordinarily purified the people, by sprinkling with water, is free from all this accumulation of difficulties. Many thousands might, singly or in companies, be sprinkled in a few hours: in such a rite there would be nothing indelicate, nothing inconvenient, nothing requiring preparation or appurtenances of any kind, nothing to call for comment, explanation, or excuse.

There are no particulars in these, or in any other passages relating to the baptism of John, that give the least support to the notion, that *to dip* is the *meaning* of the word baptize. Now, if this were the signification of the word, it is scarcely possible that there should be nothing to indicate it in so many passages. Only three particulars are noticed as at all favouring the notion, that *dipping* was the *manner* of the rite. These particulars are the use of *ἐν*, when it is said that John baptized at the Jordan, or at the river Jordan; and the use of *ἀπό*, in the statement that our Lord ascended from the water;—the selection of Enon as the place of John's preaching and baptizing, because there was an abundance of water there;—and the occasional practice of going to a river to baptize and to be baptized.

It is argued that *ἐν* must mean *in* the water, and *ἐκ* *out of*; and that, if the persons baptized went into and came out of the water, they must have been immersed in it. To this we reply, First, That, according to the testimony of most critics, *ἐν* has the signification of *at*, and *ἐκ* of *from*. *Ἀπὸ* rarely has the sense of *out of*, but *ἐν* very frequently has the sense of *in*. A few instances of the significations *at* and *from* are given below. That they are true significations of these words no scholar will deny; whether they are the proper signification in any given passage, must depend upon the context, &c. Now, in reference to the baptism of John, *ἐν*, where it is not construed with the instrument, having the sense of *with*, is construed with names of places, and this is precisely the construction in which *ἐν* most commonly has the signification of *at*, denoting merely proximity. Besides, the probability of one of several known significations of a word being true for any passages, depends very little on the frequency of its occurrence in other passages, but principally on its appropriateness to these. Secondly, If it were asserted, that persons went *into* the water and came *out of* it, it could not be justly inferred that they went in to be dipped. Where shoes were not worn, the necessity of frequently washing the feet might naturally make that a part of a ceremonial or symbolical washing. It was so used by our Lord, when he washed his disciples' feet. In eastern countries, it is common to walk into the stream to wash the feet, and nothing more than such a washing could be inferred from the prepositions *ἐν*, *ἐκ*, *ἀπὸ*, and *ἐκ*, if they had only the significations of *in*, *into*, and *out of*. But this is not the case.

Again, it is argued, that, if John was baptizing at Enon, because there was much water there, then much water was required for the rite itself, and, consequently, that the rite was a dipping into the water. In reference to this argument, it is to be considered—First, That the name Enon, which means "the wells," and also the nature of the country, favour the opinion, that *πολλὰ ὕδατα* denotes many streams, rather than one large connexion of water. Secondly, There are other known reasons, sufficient to account for the selection of a spot where there was an abundance of water; and, therefore, it cannot be inferred that much water was needed for baptism. If, in a hot country, what would be there styled much water would not be required for the multitudes who came to John's baptism, save for the rite itself, then we might conclude that the rite required much water. But if much water would be necessary for such assemblies, even though there were no baptism of any kind, it cannot be inferred that much water was needed for the baptism. Surely, only for drinking and ordinary washings, much water would be necessary, for the thousands who, with their asses and camels, came from distant places, and continued some time in attendance on the preaching of John. The statement, that John was *preaching* at Enon because there was an abundance of water there, would be perfectly proper; and then the same mode of reasoning, which shows that much

water was requisite for baptizing, would show that much water was requisite for preaching. Scarcely any inference more illogical could be deduced from such a premise. All that can be justly inferred from the statement of the evangelist is, that an abundance of water was needed, either of the baptism itself, or for some things connected with it; whether the water was needed for the rite, or for its adjuncts, the text does not say. The presumption arising from the mention of baptism, and the absence of any reference to what most certainly did accompany baptism, is of little avail against opposite probabilities.

The third argument in defence of the supposition that the baptized were immersed, is drawn from the performance of the rite at rivers. It is said, that there could have been no object in going to a river except that of immersion. In reply to this, we observe—First, That the use of running water was expressly enjoined in the law, for the purifications performed by sprinkling.—Lev. xiv. 5, 52; Numb. xix. 17. The quotations already given will show, that it was the practice, both among the Jews and other nations, to go to large collections of water, such as rivers, or the sea, to observe purifications which needed but very little water. The increased solemnity of the rite, under such circumstances, naturally leading to the practice. Secondly, Although in some passages John is said to have baptized at a river, in others, he is said to have baptized at towns, and in the open country. And if in one or two passages Christian baptism is mentioned in connexion with rivers, or what may be supposed to be large quantities of water, in most instances there is no such connexion. Christian baptism was some thing that could be performed, not only at the river, but in Jerusalem and Samaria, at a well in the desert, in a sick chamber, at a house for prayer, or in a prison. It was very natural that persons should go to the rivers' side for purifying, though they did not need immersion, but, had this been requisite, all other situations would have been unsuitable.

III. A few remarks on the word *Βάπτισμα*, will finish our observations on the baptism of John. It is used in this connexion twelve times. The mention of a few passages will suffice. "Seeing many of the Pharisees and Sadducees coming to his baptism," *ἐπὶ τὸ Βάπτισμα αὐτοῦ*. Matt. iii. 7. "Preaching the baptism of repentance for the remission of sins," *Βάπτισμα μετανοίας*. Luke iii. 3. "John having preached, before his appearing, the baptism of repentance to all the people of Israel." Acts xiii. 24. "Being acquainted only with the baptism of John." xviii. 25.

The noun invariably employed in relation to the baptism of John, is not *Βάπτιστος*, which denotes the act of baptizing, nor *Βαπτισμός*, the word used for the purifyings of the Jews, but *Βάπτισμα*. The form of this word indicates that its signification is some effect. The two words, *Βαπτισμός*, and *Βάπτισμα*, differ in their meaning; as do the English words, an immersing, an immersion, a purifying, a purification—the former denoting an act that is transient, the latter, an effect for a time

permanent. The term dipping denotes a transient action, and therefore cannot be the meaning of βάπτισμα. The term immersion is not appropriate to the ordinance when performed by dipping; for there is only the transient action which should be designated dipping. If the subject were left for a while in the water, then the effect would be rightly called an immersion. The sense of *purifying* agrees with the peculiarity of sense belonging to βαπτισμός; and that of *purification*, with the peculiarity of sense belonging to βάπτισμα.\*

When it is said that the Pharisees and Sadducees came to his baptism, reference obviously is made to what he did. But in other places it appears, that this word is used, not for what he did, but for what he taught. He certainly did teach the baptism, which consisted of a corporeal purification; but this was not the great subject of his preaching. It is not, even in any one passage, expressed as the subject of his preaching. The grand doctrine taught by him was, the necessity of a spiritual purification. This was the great subject of his preaching: "Repent, for the reign of heaven approaches." If baptism was the chief theme of John's preaching, and it is so described, then, because repentance also was the chief theme, baptism and repentance coincide. Repentance is not a dipping, nor an immersion, but it is a purification.†

The phrase βάπτισμα μετανόας, might mean either the corporeal baptism, connected with repentance, or the spiritual baptism, consisting of repentance. As the phrase, the cleansing of regeneration, denotes the cleansing of the mind, which is regeneration, or which accompanies it; so, in like manner, the phrase, the baptism of repentance, may denote the baptism of the mind, which is repentance, or which accompanies it. That the latter is the true sense, is further confirmed by all the passages quoted above. John preached the baptism of repentance for the forgiveness of sins. Forgiveness is here connected, not with repentance, but with baptism. If, therefore, the term here referred to baptism with water, then it would have been very natural for the Jews to imagine, that there was a virtue in the water of baptism by which their sins could be washed away; an error to which, without the sanction of prophet or apostle, men have been ever sufficiently prone. We may therefore conclude, that, because this baptism was connected with the remission of sins, as its end, that it was not the dipping of the body, but the purification of the soul. It is said that Apollos taught diligently the things of the Lord, being acquainted only with the baptism of John. If only acquainted with the dipping of John, he could have been little fitted for the office of a religious

\* "Nouns in *μός* properly denote the action in the abstract, as *παλμός*, the act of brandishing. The termination *μα*, on the contrary, rather denotes the effect of the verb as a concrete, and even the object itself, as *πρῶγμα*, a deed, what has been done; *σπέρμα*, seed, what has been sown."—Buttmann's Gr. Gram. 296.

† Cleanse your hands, ye sinners, and purify your hearts, ye double minded. Jas. iv. 8.

instructor. But if acquainted with the purification taught by John, if he knew the one part of Christian doctrine, repentance towards God, though ignorant of the other part, faith in our Lord Jesus Christ; if he knew the purification of repentance, but did not know the purification of regeneration, he might be both a zealous and efficient teacher. From the form of the word, from the statements that baptism was the theme of the instruction of John, and that it was declared by him to be the condition of forgiveness, we conclude that it denotes a change of mind, a change from the pursuit of sin to the pursuit of righteousness, a purification of mind.\*

On a review of the whole of this evidence, it still appears that we have nothing to favour the opinion that to baptize means to dip, save the supposed radical signification of the word; and that but three things at all favour, if they do favour the opinion, that the baptized were immersed—the use of the prepositions ἐν and ἀπὸ, the phrase πολλά ἔδρα, and the occasional practice of baptizing at a river. But, on the other hand, it appears, from considerations philological, physical, ceremonial, and moral, highly improbable, if not absolutely impossible, that they were immersed, or that the term has this signification. That John did purify the people with water is admitted. The injunction of the law, and the usage of the Jews, make it highly probable, that he purified by sprinkling—the only way in which it was customary, decent, or possible to purify large multitudes of men and women. That βαπτισθῆς denotes the *purifier*, appears from its use, as a definite and honourable appellation for an eminent reformer of religion. That βαπτίζω means to *purify*, appears from its use as a term of complete and sacred signification; expressing the performance of a rite symbolical of mental purification; describing the effects produced by fire, by water, and by a sacred influence; denoting a work which it was expected would precede the appearance of the Messiah, or be performed by him.

\* Τί γὰρ ὄφελος ἐκείνου τοῦ βαπτίσματος ὃ τὴν σάρκα καὶ μόνον τὸ σῶμα φαιδρύνει; βαπτίσθητε τὴν ψυχὴν ἀπὸ ὀργῆς, καὶ ἀπὸ πλεονεξίας, ἀπὸ φθόνου, ἀπὸ μίσους, καὶ ἰδοὺ τὸ σῶμα καθαρὸν ἐστί. "For what is the use of that baptism which cleanses only the flesh and the body? Baptize the soul from anger, and from covetousness, from envy, from hatred, and then the whole person will be clean."—Justin Adv. Trypho. p. 231. Here it should be observed, that the word βαπτίσθητε is applied to the soul, is construed with ἀπὸ, and expresses the cause of a person becoming καθαρὸν. From all this, it most clearly and conclusively appears, that the word must be translated as denoting to purify. To dip, or immerse, or overwhelm the soul from anger, &c., is palpably absurd; to purify the soul from these things, is the only suitable signification. In the preceding sentence having mentioned the cleansing of repentance and of the knowledge of God, enjoined by Isaiah i. 16, (διὰ τοῦ λουτροῦ οὖν τῆς μετανοίας καὶ) he adds, καὶ γνῶρίζομεν ὅτι τοῦτο ἐκεῖνο ὃ προηγόρευε τὸ βάπτισμα, τὸ μόνον καθάρισαι τοὺς μετανοήσαντας δυναμενόν. "We declare that this which he proclaimed is the only baptism which can really make pure the penitent." Now Isaiah enjoined no *dipping*. Repentance and the knowledge of God are not a *dipping*, or the means of *dipping*. But he did enjoin *purification*, and repentance and the knowledge of God are a *purification*, thereby men are purified.

That βάπτισμα signifies a *purification*, appears from the form of the word, from its being applied to that change of mind which was the great subject of John's preaching, and which he represented as the condition of forgiveness, repentance, or a moral purification. No one passage presents any thing in its context or scope to support the interpretation of dipping, while many passages referring to the subject, the means, the places, the ends of baptism, do present coincidences with the sense of purification, which show that this is the meaning of the word. It does perfectly suit every passage, and is the only sense which does—therefore, it is the true sense.\*

\* The following instances will be sufficient to prove, that the prepositions *ἐν*, *εἰς*, and *ἐκ*, have the significations given to them in these translations; in respect to *ἐκ*, no evidence can be requisite. That these significations are true for the various passages in which they are used, the reader can then judge from their suitability to the context, &c.

*Ἐν* has the sense of *at*, denoting merely proximity, in these and other passages, both of the classics and of the sacred Scriptures. On whose account many of the Greeks have perished *at* Troy—*ἐν Τροίῃ*. Iliad ii. 162; *at* the head of the chariot pole—*ἐν πρώτῳ ῥυμῷ*. vi. 40; the spear was broken *at* the top—*ἐνὶ καυλῷ*. xiii. 608; when they reached a place fit for an ambuscade, *at* the river, where the cattle are watered, there they sat down—*ἐν ποταμῷ*. xviii. 521; they placed the mules and the horses *at* the river while they drank—*ἐν ποταμῷ*. xxiv. 351; if I keep watch *at* the river—*ἐν ποταμῷ*. Odyssey v. 466; she stopped *at* the porch—*ἐν προθύροις*. vii. 4: *at* the mouth of the river—*ἐν προχοῇς ποταμοῦ*. xi. 241; a city *at* the Euxine sea—*ἐν Εὐξείνῃ πόντῳ*. Herodotus i. 76; who were engaged in a sea-fight *at* Cyprus—*ἐν Κύπρῳ ναυμαχήσαντες*. v. 115; the Greeks conquered the Persians *at* Salamis—*ἐν Σαλαμῶνι*. vii. 166; they were overthrown *at* Drabescus—*ἐν Δραβήσκῳ*. Thucydides i. 100; having defeated them in a sea-fight *at* Sphacteria—*ἐν τῇ Σφαγίᾳ*. Plato, Menex. 13; a city *at* the Euxine sea—*ἐν τῇ Εὐξείνῃ πόντῳ*. Xenophon Exped. Cyr. iv. 8, 22; the battle *at* Corinth—*ἐν Κορίνθῳ*. Agesilaus viii. 5; the ships *at* Ephesus—*τὰς ἐν τῇ Ἐφέσῳ ναῦς*. Hist. Gr. i. 5, 10; the sea-fight *at* Notium—*ἐν Νοτίῳ*. ii. 1, 6; he encamped *at* Academia—*ἐν τῇ Ακαδημίᾳ*. ii. 2, 8; defeated in an engagement of cavalry *at* Mantinea—*ἐν Μαντινείᾳ*. vii. 5, 18; he fought against all the Peloponessians *at* Thebes—*ἐν Θήβαις*. Demosthenes Adv. Leptinem. 62; he reviewed them *at* Gilgal—*ἐν Γαλγάλοις*. 1 Sam. xv. 4; he laid wait *at* the brook—*ἐν τῷ χειμάρρῳ*. v. 5; and Elias did according to the command of the Lord, and sat down *at* the brook Cherith—*ἐν τῷ χειμάρρῳ*. 1 Kings xvii. 5; standing *at* the corners of the streets—*ἐν ταῖς γωνίαις*. Matt. vii. 5; the tower *at* Siloam—*ἐν τῷ Σιλωάμῳ*. Luke xiii. 4; he said these things *at* the treasury—*ἐν τῷ θησαυρῳ*. John viii. 20; who is *at* the right hand of God—*ἐν δεξιῇ*. Rom. viii. 34; Heb. i. 3; viii. 1; x. 12; xii. 2; 1 Pet. iii. 22; and in the passages before given, *ἐν Αἰνῶν*, *ἐν Βηθανίᾳ*, *at* Enon, *at* Bethany. No objection can, therefore, be made on the ground of usage to the translations of, *ἐν τῷ Ἰορδάνῳ*, and, *ἐν τῷ Ἰορδάνῳ ποταμῷ*, as meaning only *at* the Jordan, and *at* the river Jordan.

*Εἰς* has the sense of *to*, denoting approach without contact in very many places. I hasten *to* Achilles—*εἰς Ἀχιλλεῖα*. Iliad xv. 402; *to* the sea—*εἰς ἄλᾱς*. Odyss. x. 351; desired *to* sail *to* Italy—*εἰς Ἰταλίην*. Herodotus i. 24; when they came *to* the city of Memphis they attacked it—*εἰς Μώμεφιν*. ii. 169; when they came *to* Barka, they besieged the city—*εἰς τὴν Βάρκην*. iv. 200; they sailed off *to* the continent—*εἰς τὴν ἥπειρον*. Thucid. iii. 79. He went *to* the city of Nahor, and made his camels kneel down *before* the city. Gen. xxiv. 10; and Jacob came *to* Shalem, and pitched



The brief account of the baptism of John which is given by Josephus, exactly coincides in its prominent features with those given by the sacred writers. There is the same simplicity of narrative, indicating the absence of anything strange or extraordinary in the rite itself; the same predominance of what is moral and spiritual over what is external and ceremonial; the same association of baptism with terms expressing purity.

"There were some of the Jews who thought that Herod's army had been destroyed by God, and that he very justly suffered on account of John, who was called the Purifier, βαπτιστής. For Herod had murdered him, though he was a good man, and urged the Jews to strive after virtue, and to partake of purifying, βαπτισμῶ, acting equitable towards each other, and piously towards God. For he said, that then only would the purifying, βάπτισιν, be acceptable, if it were used, not as an apology for any sins, but for purity of the body, because the soul also had been before purified by uprightness, ἃτη δὴ καὶ τῆς ψυχῆς δικαιοσύνη προεκεκαθαρμένης. Jos. Ant. Jud. l. xviii. c. 6.

his tent *before* the city. xxxiii. 18; he came down to meet me *to* Jordan. 1 Kings ii. 8; the Lord hath sent me *to* Jordan. 2 Kings ii. 6; they went *to* the Jordan, and cut down wood. vi. 4. He ascended *to* the hill. Matt. v. 1; xiv. 23; go *to* the sea. xvii. 27. When he *approached* to Jerusalem. xxi. 1; Mark xii. When he *approached* to Jericho. Luke xviii. 35; xix. 29; he came *to* a city of Samaria. John iv. 5; he came *to* the tomb. xi. 38; xx. 1, 2, 3, 4, 8. In these verses *eis* is used, and it is expressly said that the disciples went *to* the sepulchre, and did not go *into* it. Therefore, the words *eis τὸ ὄδω*, according to common usage, mean *to* the water, and do not show that the persons even touched the water, still less that they went *into* it.

Ἐκ has the sense of *from*, and not *out of*, in the following places: he cut the hairs *from* the heads of the lambs—ἐκ κεφαλῶν. Iliad iii. 273; *from* his head *to* his feet—ἐκ κεφαλῆς ἕς πόδας. xvi. 640; he is said to have had some disease *from* his birth—ἐκ γενεῆς. Herodotus iii. 33; the Athenians came *into* the greatest danger, that had befallen them *from* the commencement of their history—ἐξ οὗ ἐγένοντο Ἀθηναῖοι. vi. 109. This mountain, strong for defence, and every where very high, extends *from* sea *to* sea—ἐκ θαλάττης *eis* θάλατταν. Xenoph. Exped. Cyr. i. 222; a long day's voyage *to* Heraclea *from* Byzantium—ἕως Ἡράκλειαν ἐκ Βυζαντίου. vi. 42; *from* the distant streams of Ethiopia—ἐκ περὶ τῶν ποταμῶν. Zeph. iii. 10; go *from* my presence—ἐκ τοῦ προσώπου. Judith ii. 5; they descended *from* the hill. Matt. xvii. 9; they gather not figs *from* thorns. Luke vi. 44; a hair *from* your head. xxi. 17. Ships came *from* Tiberias. John vi. 23. I came *from* God. viii. 42; he arose *from* supper. xiii. 4; *from* the chief priests and pharisees. xviii. 3; his chains fell *from* his hands. Acts xii. 7; they cast four anchors *from* the stern. xxvii. 29; a hair shall not fall *from* your head. 34; hanging *from* his hand. xxviii. 4; we have an altar *from* which they have no right *to* eat. Heb. xiii. 10. The words *ἐκ τοῦ ὕδατος* may, therefore, with perfect propriety, be rendered, *from* the water; and do not imply that the persons went at all *into* the water, still less that they went *into* deep water. If *ἐκ* rarely has the sense of *from*, ἀπὸ as rarely has the sense of *out of*. For those who are capable of judging for themselves, the preceding instances will be sufficient; for others, it may be observed, that the significations of *at*, *to*, and *from*, as distinct from *in*, *into*, and *out of*, are supported by the authority of nearly all the most eminent Greek critics. —Vide Passow, Schleusner, Bretschneider, Wahl, Robinson, Donnegan, Matthiæ, Buttmann, Winer, &c. &c. &c.

## HOPE.

SUGGESTED BY, AND IN PART TRANSLATED FROM THE GERMAN OF SCHILLER.

We talk and dream, we mortals do,      'Tis not an empty idle thought  
 Of brighter future days;      In fool's brain gender'd here;  
 And run, and hunt, and still pursue      'Tis not a dream by fancy taught,  
 Some gilded distant rays:—      Or flattery's mimic cheer:—  
 The world grows old and young by turns,      But "hope," true "hope," is from the skies;  
 While man for new improvement burns.      'Twas sent that man might thither rise.

Sweet "Hope" conducts his life along;—      Its influence on earth prepares  
 Beguiles his childish hours,      For bliss beyond the grave;  
 Inspires his youth with magic song,      From guilt, and grief, and sceptic snares,  
 And soothes his waning pow'rs:—      "Hope" rightly used, can save:—  
 Then on his sad declining bed,      Loud in the heart, it cries, "Man lives  
 "Hope" cheers his anguish'd heart and head.      For more than *this* world ever gives!"

The gloomy grave can't now dispel,      Slight not that friendly inward voice;  
 Expectancy's delight;      Homeward it thee directs;  
 Since Jesus deign'd on earth to tell      But make that holy happy choice,  
 Hope's upward, heav'nward flight:—      Which man with heav'n connects:—  
 Now o'er the dead believer's tomb      The longings vainly ling'ring here,  
 "Hope's" sweetest flowers ascending bloom.      May find their blest fulfilment there.

For something man here ever sighs,  
 And often sighs in vain;  
 The pleasure with enjoyment dies  
 When only earth we gain:—  
 But "Hope" shall end in full delight,  
 If "Faith" direct her heav'nward flight.

*Coves, Isle of Wight.*

THOMAS MANN.

## FUNERAL LINES.

"SHE IS NOT DEAD."

"She is not dead," for she liveth on high,  
 In light too great for the mortal eye,  
 And where earthly pinions can never soar;  
 The tears we shed o'er the part that is dead,  
 Are but for the sake of the part that is fled,  
 We honour the shrine for the treasure it bore.

"She is not dead," for she liveth below,  
 Her example emits a most heavenly glow,  
 And she "speaketh"\* in tones of restless might;  
 As the flower that hath perished its fragrance retains,  
 As the sun, although set, in its image remains,  
 Her memory long will be blessed and bright.

"She is not dead," for her body will rise,  
 Its destined home is in paradise,  
 In the grave it will make but a transient stay;  
 Thus the seed corrupts to revive and bloom,  
 Thus the worm for a time, in its chrysalis tomb,  
 Prepares for a beauteous display.

M.

\* Heb. xi. 4.

## REVIEWS.

1. *Maritime Discovery and Christian Missions, considered in their Mutual Relations.* By John Campbell, D.D., Author of "Jethro." 8vo, pp. xxiv. 578. London: Snow. 1840.
2. *The Fathers and Founders of the London Missionary Society; with a brief Sketch of the Rise of Methodism, and Historical Notices of the several Protestant Missions, from 1556 to 1839.* By John Morison, D.D. 2 vols. 8vo, pp. 1156. London: Fisher, Son, & Co.

Four centuries and a half before the Christian era, Herodotus read his History to the Greeks assembled at the Olympic games, with such thrilling effect, that the names of the nine muses were awarded to the nine parts of which his work consisted, and he was himself immortalized as the "Father of History." But how much grander as well as holier themes have they to descant on, who relate the course and circumstances of God's moral empire, and the victories of his grace in rescuing men from the power of darkness, and translating them into the kingdom of his dear Son. Hitherto, few narratives have been read with keener zest than those which tell of battles fought, and fleets destroyed, and cities won, and dynasties overthrown, amidst the slaughter of myriads at the shrine of cupidity, jealousy, and ambition. We may now be entering on a period when taste, renewed and raised, shall prefer contemplating the bloodless and life-giving conquests of the Prince of Peace, and tracing the heroic devotedness of his followers in endeavours to make his benign and saving reign co-extensive with the globe. These are doings that shall be had in everlasting remembrance; heaven itself regards them with ineffable delight as they recur; and when earth shall have ceased to be the place of conflict, spirits in glory will recount them to each other as among the most magnificent the Deity had ever wrought. For, in the missionary enterprize it is Jehovah, and not the creature, who is seen marching forwards, working the works of omnipotence, and scattering the blessings of salvation, resplendent with sanctity and mercy, vast as the immensity of his nature, and gaining to himself a name of joy and praise in the territories of his foes.

Did we not know that the admirable volumes before us had acquired a character and circulation irrespective of our approval, we should regret much more than we do, that it has not been in our power to give them an earlier notice. Of Dr. Morison's, however, we are happy, more than we are surprised, to find, that it has already become a Transatlantic publication. And though we have not yet heard the same of Dr. Campbell's, we can confidently tell our readers in Europe and elsewhere, that it is worthy of the same honour with its companion.

As the two works appeared about the same time, and are on the same general topics, it may be thought they have the semblance of being rivals. But we are sure that our beloved brethren, the authors, had no design of competition; the field is too wide to admit of it, unless the parties are determined on collision; and the publications themselves are distinct, each marked by an identity of its own, neither superseding the other, and both having in common little more than what may be called a *splicing* portion, just enough to unite them as consecutive productions, each requiring the other to complete itself. A third work is indeed wanting, to perfect the series. It was announced sometime ago—but when will Providence restore our invalid brother sufficiently to fulfil his intention? We hardly need mention Mr. Ellis's History of the London Missionary Society, as the *desideratum* we allude to. With that, and perhaps some slight modifications and additions in the present volumes, little would be further requisite to make the range entire, so far as that institution is concerned.

The volume on "Maritime Discovery and Christian Missions," its author states, "was designed to form a companion to the Missionary Enterprizes of the Rev. John Williams, a volume which has met with a measure of public favour never awarded to any publication of a similar character." We rejoice to find that Dr. Campbell has given so much attention to what may be called the *foreign* interests of the church. There are not many men on whom God has bestowed equal vigour and activity of mind, joined with equal largeness of heart. All his productions show him to be a thoroughly practical thinker. His "Jethro" told on what a scale he could project for bringing resources into play for *home* operations. *Here* he proves that he lives not for home alone—that his soul covers the world as it now is, and can stretch at will through that world's past history. His reading and reflection have extended far beyond the usual routine of theological and biblical study. No one can rise from the perusal of the present work, without carrying away impressions of the author's great ability, and of the high value of the contribution he has now added to the religious literature of the age. It is divided into nine parts, of which the first four supply accounts of Maritime Discovery in general, previous to the formation of the London Missionary Society. Allusions are properly made to travellers, as well as navigators; and the author has placed in a far stronger light than that in which we have been accustomed to view them, the motives of our most celebrated discoverers, prior to the Reformation, as partaking of a religious and missionary character, though mingled, of course, with the ignorance and superstition of their times. The remaining five parts are taken up with details of the rise and progress of the spirit of Missions, the first and second missionary voyages of the ship *Duff*, a view of society in the South Sea Islands previous to the introduction of the Gospel, and biographical

sketches of the principal founders of the London Missionary Society. Perhaps we could name an instance or two in which it might have been well that judgment had paused again before sentences were despatched for press, (we refer particularly to some rather private and personal matters in the "Sketches;") but, altogether, no library, no reader, ought to be without the work.

The contents of Dr. Morison's volumes are divided into three parts. The first, running through about fifty pages, records the influence of Methodism on the spirit of modern missions, including the rise of Methodism, the separation of Whitefield and the Wesleys, and the results of Methodism. The second part, occupying nearly two hundred pages, gives historical notices of the several Protestant missions to the heathen world, including those of the Swiss, the Dutch, the Nonconformists of New England, the Danes, the Christian Knowledge Society, the Incorporated Society for Propagating the Gospel, the United Brethren, the Wesleyan Methodists, the Particular Baptists, and the London Missionary Society. We have seldom read a more touching account, though very brief, of "a noble-minded band of Swiss divines," who proceeded to Brazil in 1556, encouraged by Admiral Coligni and John Calvin. The remainder of the first volume of Dr. Morison's work, and the whole of the second, form a compendium of admirably prepared biographies of that host of giant-hearted men who, under God, were honoured to conceive, and for several years to carry on, the glorious catholic missionary institution which designed to blend the energies of various Christian denominations, for embracing all human souls on earth in the fellowship of the Saviour's grace. From seventy to eighty pages of Dr. Campbell's book contain "sketches" of some of those illustrious men, but no more than makes us wish to be better acquainted with them and their co-adjutors. Here Dr. Morison comes in, and provides what we desired. He does not, indeed, imitate the generality of life-writers, when materials can by possibility be made to eke out a portly octavo, with what nature or art may connect with a single name. Yet he succeeds in making each in the catalogue of worthies well, if not intimately, known to us. Dr. Campbell is an intelligent conductor, leading us up an ascent whose heights are occupied by an assemblage of great men, and by the way he gives us the information that prepares us to appreciate their greatness, and to profit by their society. Dr. Morison receives us when we reach the summit, ushers us into the presence of the great ones, makes us feel perfectly at home with them, and affords us opportunity for whatever observation and converse we could reasonably wish. It will be no mean honour, to have his name transmitted to posterity as the biographer of such men, the like of whom the world has seldom, if ever, seen at one time, since the apostles of our Lord entered their heavenly rest. To produce a record of such men befitting themselves, was a high, and, some would say, bold attempt; but

the Doctor's knowledge, diligence and talent, were equal to his undertaking, and have enabled him to furnish volumes that will hand down his own name to future generations, as one little, if at all, inferior to them, in mental and moral power. By erecting a memorial of them, he has, unconsciously, reared one for himself, that will survive as long as they are had in veneration by the churches. The whole Christian public should acknowledge themselves deeply indebted for his volumes.

Having thus given our readers an outline of the two publications, and explained their connexion with each other, we must make an extract or two from them, as specimens of style, &c. From Dr. Campbell's work, we take his "Character and Pursuits of Prince Henry of Portugal," who in the fifteenth century distinguished himself by the countenance he gave to plans for maritime discovery :—

"Don Henry, Duke of Visco, and Grand Master of the Order of Christ, was the fifth son of John I. of Portugal. This prince was endowed with a sublime and penetrating genius, he was strongly addicted to the study of geography, mathematics, and astronomy; and he drew around him learned men, distinguished travellers, and skilful mariners, of every country. To this illustrious prince, Portugal instrumentally stands indebted for all the glory of her discoveries and conquests in the regions of the East. After serving with great bravery under his father at the capture of Ceuta, at that time the strongest Moorish garrison in Africa, he was raised to the dukedom of Visco, and sent back, with a large reinforcement, to preserve the conquest to which his own courage had so largely contributed. This was an important event in the history of mankind. While holding the command at Ceuta, the prince acquired much information from the Moors, who were accustomed to travel by land into the interior provinces, in quest of ivory, gold dust, and other rich wares, relative to the seas and coasts of Western Africa, to the Nomadic tribes of the Great Desert, and to the nations of the Juloofs, whose territories border upon the desert on the north, and on Guinea to the south. This small crusade, for such it was, may be considered as the first act towards opening the portals of our world. The doubling of the Cape, and the development of the oceans of the East, may be traced from the day when the flag of Portugal was first planted by this great prince on the northern promontory of Ceuta.

"A great modern writer has alleged, that Henry was instigated to his first attempts at maritime discovery, by the desire of finding a passage to those realms whence the Moors brought ivory and gold dust across the desert. To a mere political economist, it was natural for such an idea to present itself; but to restrict this prince's motives to such an origin, were to do an act of great injustice to his extraordinary character. According to the age in which he lived, and the circumstances which he was placed in, Henry was a true Christian, and possessed a spirit of the most exalted devotion. No grand master of the order of Christ ever possessed, upon the whole, so much of the spirit of Christ. The religion of the prince purified his motives, and elevated his designs; and the propagation of the Gospel was the sublime object of all his enterprizes. It is also a fact of much importance, that, from the first, the prime supporters of the prince in Portugal were the ministers of religion. While the multitude were indifferent, and the nobles and statesmen were opposed, the clergy rose in a body, and bore down the opposition; and, inspired with ardent zeal for the diffusion of what they deemed the Gospel in new countries, they promoted the prince's projects of discovery to the utmost of their power. If we may rely upon the historic testimony of Cande, Garibay, Quintana, Ferreras, Yriarte, and others, Henry was urged on



through life, by the resistless impulse of a sincere desire to spread the Gospel, according to the imperfect notions which he entertained of its nature and character. This spirit was essential to his office of grand master, for it was the duty of his order to use every effort 'to conquer and convert all who denied the truth of their holy religion.' However much we may deprecate conquest as a means of bringing mankind over from idolatry, the fact of the prince's motive remains the same, and that motive was indisputably a desire, both strong and pure, to diffuse a knowledge of Christianity, such as it then existed in his mind, and in Europe. It is not denied, that the desire of gold and empire may have chiefly animated the bulk of the minor agencies employed in the accomplishment of the mighty enterprizes carried on by Henry, but it was certainly a principle of a higher order which animated himself; while, at the same time, it is not contended, that he was insensible to the temporal good and the political greatness of his country.

"We have now reached a period in the world's history which enables us to form a very different estimate of the prince's undertakings and achievements, from that in which they were held by his contemporaries. He was the founder of the school of modern navigation. He merits, in the highest degree, the praise of invention—the chief attribute and the principal test of genius. Henry had no predecessor, and he was his own patron. He drew on the resources of his capacious understanding at once for guidance and for encouragement. His rank, fortune, and royal relationships, were greatly subservient to his glorious object; and every advantage, arising from these accidents of his birth, was zealously devoted to his maritime enterprizes. Forsaking the court, the cabinet, and the camp, he wedded the ocean; and in youth, mature years, and old age, her's was his whole heart, and to her he dedicated all his talents, time, and labours. This great prince was clearly raised up by heaven for the performance of the exalted part assigned him; and when the last abode of savage man shall have been discovered, when the voice of the missionary shall have sounded the accents of mercy in every ear of the human family, when the Gospel of Christ shall have subdued the earth, and blended all nations into one, when an enlightened and Christian commerce shall have waved her flag on every shore, and diffused her blessings through every clime, then, an instructed, a liberated, and a regenerated world, will exhibit the consummation of the work begun by Don Henry, Duke of Visco." —pp. 22, 24.

Facts are afterwards stated, which sustain Dr. Campbell's account thus given as to the religious nature of the prince's motives. One of his officers, who had gone to make a more thorough survey of a coast they had before discovered, thus addressed his companions:—"Let us strive, my friends, to carry home a more valuable acquisition to the prince than furs; let us endeavour to penetrate this inhospitable country; the intention of the duke is not so much to open a trade on the coast, as to *convert its natives to Christianity*." From the view our author subsequently gives of the "Gospel of popery," however, it is evident that his estimate of it as essentially anti-christian, varies little from our own. He would, we presume, agree with Dr. Morison's opinion, after giving to Xavier and others their full merit of praise, that

"The stern lessons of history compel us to apprehend, that the general influence of the catholic missions has been the very reverse of beneficial on the spiritual and immortal interests of the heathen world. The zeal and devotion of individual agents have been no sufficient counterpoise to the baneful tendency of false doctrine, and the pagan-like accommodations of the spirit of the Jesuits. The epithets, 'crafty,

gain-seeking, turbulent, dangerous devils,' which were stereotyped by the Chinese for the use of their country, to express their contempt for the emissaries of Rome, were not, it is to be feared, a mere display of the superciliousness and pride of the celestial empire." (Vol. i. p. 57.)

One grieves to fear, that such men as Don Henry, Columbus, and others, whom Dr. Campbell introduces, had few ideas of the "mystery of godliness," beyond what are embodied in the "mystery of iniquity." After granting all that can be claimed for them, on the score of honest intent, we are compelled to ascribe no small portion of their effort to a zeal of God that is not according to knowledge, going about to establish their own righteousness, employing carnal weapons, rather than the "sword of the Spirit," for extending the Christian name, and ambitious of making a sect glorious and dominant, instead of converting souls to the saving influence of New Testament piety.

We have touched upon one portion only of Dr. Campbell's volume. The other parts will be found equally, if not more generally interesting, but our space does not allow us to dwell upon them. We cannot, however, close our notice of the work, without saying, that, to those who have not leisure for acquainting themselves with the history of the South Sea Mission, including the voyages of the Duff, the state of the islands, &c., a more satisfactory epitome could hardly have been prepared.

Of Dr. Morison's volumes we have expressed our opinion above, and all that remains is to furnish a paragraph or two, by way of example. But when all is so excellent throughout, we hardly know whence to make our selection, assured that whatever we may insulate from the rest will appear to disadvantage by the excision. Still, we must venture; and on opening the first volume for the purpose, the name that met the eye was that of the first treasurer of the London Missionary Society:—

"Twenty years have now elapsed since the tomb closed on the mortal remains of Joseph Hardcastle, but his praise still lives in all the churches, and his memory is embalmed in the recollection of those to whom the history of Christian missions is a subject of interest, and the advance of the Redeemer's kingdom an object of desire. Few men have been so long and actively occupied, who were less anxious about the applause of the world. When summoned by the call of duty to assume a prominent station in the church of Christ, he did not shrink from publicity; but such was the modesty of his nature, such his dislike of ostentation, such, too, his natural preference for the calm enjoyments and duties of domestic life, that, highly as his name and character have been appreciated, the full extent of his labours, and the true value of his able co-operation, are known to few, but those who were his immediate co-adjutors in the great works of social benevolence and Christian philanthropy, to which his best energies were devoted. The memorial of such a man is therefore peculiarly desirable, not so much to commemorate the graces of his character, nor yet to celebrate his achievements in the cause of his Master, but chiefly to hold him out as a pattern to those who, engaged in the bustle of secular pursuits, may yet learn, from his example, how it is possible to combine diligence in business with the fervour of devotion and the service of God."—pp. 296, 297.

"We know not when his mind was first led to repose its confidence on the Rock of ages. With some Christians, the period of their second birth is distinctly marked as any epoch of their lives; while in others, the work of the Holy Spirit is so secret and so gradual, that it is impossible to record the time when they pass from the state of nature into the state of grace; from the thralldom of Satan, into the glorious liberty of the children of God. It is, however, certain, that at a very early age the Lord was pleased to make it manifest, that this honoured servant of Christ had learned that divine lesson which 'flesh and blood' cannot teach, and which the pride of human wisdom too often despises. He had been taught that the natural 'heart is deceitful above all things, and desperately wicked;' but he was also led to see the glory of that finished righteousness which was wrought out by Christ, and of which all his disciples are made partakers by faith. To this we must ascribe his remarkable preservation from the snares to which youth are exposed in a great metropolis, and especially when possessed of ample means of self-indulgence. In his own beautiful language, uttered near the close of his mortal career, and when apparently stretched on the bed of death, he observed, 'He has drawn me with the cords of mercy from my earliest days; He gave me very early impressions of religion, and enabled me to devote myself to him in early life; and this God is my God, for ever and ever. I said to Him, *when a young man*, Thou shalt guide me by thy counsel, and afterwards receive me to glory.'"—p. 300.

"The strength of his intellectual powers,' as has been most truly observed by one who knew him well, 'would be understood only by long and familiar intercourse;' and of the truth of this estimate, the many documents which he wrote for the Missionary Society, and other objects, furnish abundant evidence, to which many more might be added, from the remains of his correspondence and private papers. To that practical sagacity which enabled him to pursue the avocations of a merchant with so much prudence and success, there was added a mind much given to contemplation. The bustle of the Exchange, and the cares of an extensive business, furnished no apology for neglecting the spiritual welfare of his fellow-men, or the honour of the God whom he delighted to serve. Long before the occurrence of those great political events, which seemed to rouse the Christian church at large, as from a state of torpor, he was accustomed much to ponder the glory of the latter days, and it was doubtless this feeling which induced him to cultivate the friendship of the excellent Mr. Latrobe, and to frequent the meetings of the Moravian brethren, when he heard of the transactions of their missionaries, and of their efforts to publish the Gospel to the heathen. At that period, he probably little thought of the position he was destined to fill; but doubtless it was in such society as this, as well as in his more active engagements, and the retirement of his closet, that God, in his adorable providence, was fitting him 'for a post of high importance and difficult duties.'"—pp. 302, 303.

"It is unnecessary minutely to follow Mr. Hardcastle through his commercial history. Let it suffice to state, that, from the beginning to the close of his lengthened career, amidst all his varied and extensive engagements, he maintained a character for spotless integrity and unsullied honour, which even calumny itself never ventured to assail. To him, from the very outset, belonged the reputation of the English merchant of the old school; and years only served to augment the weight of character which he bore on the Exchange, as well as in the Missionary and other religious societies. Many are the instances which could be adduced, in illustration of the noble spirit by which he was distinguished; and there is one passage in the earlier period his life, over which we almost regret to draw a veil, especially as it proves how readily he consented to sacrifice present advantages and future prospects to the maintenance of his independence—a sacrifice the more admirable, and a stronger evidence of his manly Christian firmness, because made at a period when his fortune was not

so firmly established, as it afterwards became by the good hand of his God upon him.

"He was remarkable for a happy combination of prudence and decision. No important proceeding in business was adopted, until it had been maturely pondered. But when his mind was once made up, he acted with promptitude and energy, and then awaited the event with unruffled tranquillity. It appears, from the tenor of his private correspondence with his family, how cautiously he shunned the entanglements of dangerous speculation, how careful he was lest he should be found 'hastening to be rich,' and how truly the words of the wisest of men applied to his case, 'A good man ordereth his affairs with discretion.' Although the larger portion of his fortune was acquired by his own exertions, no man was ever less indebted to those sudden runs of success the world calls chance. It was his study, in the fear of God, so to direct his transactions, that his mind should not be overcharged with care and anxiety, that he might not, on the one hand, be interrupted in the enjoyment of his domestic tranquillity, or, on the other, prevented from giving his undivided energies to those good objects of Christian benevolence which he delighted to advance."—pp. 305, 306.

The memoir of Mr. Hardcastle occupies more than a hundred and twenty pages, and will be read with deep interest, as will also the notices of other eminent Christian "laymen" given the work. We rejoice that the office he filled is now vested in an individual not less "rich in good works" than he was himself; and when the treasurership again becomes vacant, (may that event be long deferred!) we trust some one will be found whose connexion with the Society, in that capacity, shall equally prove to it an ornament of grace, as well as a right hand of power.

As our remarks must be curtailed, we will just transcribe the names of the men whose memoirs are given in these volumes.

Rev. John Eyre, Joseph Hardcastle, Esq., William Shrubsale, Esq., Rev. Dr. Bogue, Rev. Dr. Waugh, Rev. Dr. Love, Rev. Geo. Burder, Rev. Rowland Hill, Rev. Dr. Hawies, Rev. Edward Parsons, Rev. Dr. Simpson, Rev. W. Roby, Rev. G. Lambert, Rev. Samuel Greadhead, Rev. W. F. Platt, Rev. John Townsend, Rev. Dr. Williams, Rev. Matt. Wilks, Rev. J. N. Knight, Rev. Dr. Steven, Rev. Dr. Hunter, Rev. G. Townsend, Rev. J. Brooksbank, Rev. H. Mends, Rev. Dr. Jerment, Rev. W. Graham, Rev. W. Smith, Rev. James Boden, Rev. W. Kingsbury, Capt. James Wilson, Rev. James Knight, Sir Egerton Leigh, Rev. J. M. Ray, John Wilson, Esq., Robert Steven, Esq., and Thomas Wilson, Esq.—six-and-thirty names, "of whom the world was not worthy." What a storehouse of biography! what a range for the study of character by ministers and others! what a fund of information as to the real springs of the mighty movements that are now going on! what exhibitions of Christian excellence, at once to guide and stimulate survivors and those who may yet follow! They were indeed "the salt of the earth"—they were indeed "the light of the world."

We confess, that it is not altogether without concern that we look at the present state of the London Missionary Society. It has gone too far to retrace its steps without dishonour. It had been almost better not to have disturbed the enemy in his strongholds, than to have disturbed him

and not follow up the assault vigorously, and in every quarter, till those strongholds are all carried for Christ. We believe, that God has made it the duty of the church to evangelize the world, that is, to furnish to the world the means of its evangelization; and we believe, also, that God never made *that* our duty, for fulfilling which he is not prepared to give us ability, if we will. Yet wherefore the necessity of resorting to so many exciting influences, to obtain pecuniary support for labourers already engaged? The very possibility of ere long stopping short in our course, demands that our ablest and holiest men should apply themselves to consider whether some new methods cannot be devised, or some modifications of old plans be introduced, whereby to meet, effectively and permanently, the wants of the hundreds of millions who are perishing for lack of knowledge. We have neither space nor leisure at present to discuss the subject, but it cannot long be put aside. A plan *must be had*, by following out which the churches may cover the whole face of the earth with the word of life. Ordinarily, the more simple the machinery, the more easily worked; what is complicated and cumbrous absorbs much of the energy applied, before it reaches the point intended to be gained. Happily, we have the New Testament in our hands, and that should be studied as an inspired guide in the respect we are adverting to. Our principles, as Congregationalists, leave us at full liberty to accept what course we choose to take, consistently with those principles; and, persuaded that those principles are of divine authority, we believe that the plans most consistent with the full working out of those principles, will tell most successfully for the diffusion of truth. We are not fond of "meddling with them that are given to change;" but we are sure, that none of the fathers and founders of the London Missionary Society pretended to a *jus divinum* for their modes of procedure; in point of fact, they resolved not to restrict themselves to any particular mode, and from the catholicity of their constitution, so plausible, but, in our judgment, so fallacious, has, we conceive, arisen much of that unproductiveness amongst the missions of the society, which occasions no small share of the present embarrassments of its directors. Assuredly, the apostle of the Gentiles did not leave the government of the churches he planted to "the chapter of accidents." He taught every "where, in every church" the *same* common principles and rules. The arrangements he appointed at Ephesus or Antioch he required at Corinth, and "what was required at Corinth, at Ephesus, or at Antioch, is required now." O, that some Timothy, beloved "and faithful in the Lord," may arise in our society, to "bring into remembrance" the apostle's "ways," which were in Christ. In the mean time, we will pray—"God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." Amen, and Amen.

*A Critical Examination of the Rendering of the Word βαπτίζω in the ancient and many of the modern versions of the New Testament, with special reference to Dr. Henderson's Animadversions on Mr. Greenfield's Statement on the subject. By F. W. Gotch, A.B., Trinity College, Dublin. 8vo.*

The controversy respecting the subject discussed in the above pamphlet having been promoted by a review inserted in this magazine for March, 1830, the editor has kindly permitted me to offer, through the same medium, a few brief remarks in reference to its present aspect and bearings. Convinced that Mr. Greenfield had hazarded assertions relative to the words selected to express βαπτίζω, in the different versions circulated by the British and Foreign Bible Society, which could not be substantiated, I pointed this out in the article referred to, and showed that it was quite unreasonable in the Baptists to accuse the committee of that institution of partiality in refusing to sanction the printing or circulation of versions made by their missionaries in India, in which words specifically signifying to *immerse* were employed. The subject continued to be agitated between the committee of the Baptist Union and that of the Bible Society, and papers continued to appear from time to time, on both sides, till early last year, when, in consequence of attempts having been made to divide the country against that noble institution, it was deemed expedient to republish so much of the review as related to the question in a letter addressed to the Rev. A. Brandram, M.A., with some additional observations on the meaning of the term βαπτίζω. To this letter the present pamphlet, though not directly, is, in substance, a reply.

To the learning, industrious research, and candour of the author, I most cheerfully award the highest commendation; and it is devoutly to be wished, that all who treat on the subject would discuss it in the temperate, dignified, gentlemanly, and Christian-like spirit which pervades his pages. It does appear to me, however, after a careful and impartial perusal of Mr. Gotch's "Examination," that he has effected little in refutation of the statements originally put forth in this periodical, or in justification of the steps adopted by some of the leading members of the denomination to which he belongs.

In the following remarks, I shall confine myself to those versions which are circulated by the Bible Society, as it is solely upon them that the question practically turns.

To begin with the SYRIAC. I had observed, that, according to its etymological import, ܒܝܬܐ, the word used in all the passages of the New Testament in which βαπτίζω occurs, does not convey the idea of *throwing down, dipping, or immersing*, but rather suggests that of *standing or making to stand*, in order to the performance of the act of baptism; consequently, that we cannot infer from it the precise mode in



which the act was performed. This remark was founded on the fact, that in the cognate dialects, viz. the Hebrew, Chaldee, Arabic, and Ethiopic, the verb has this general meaning; which Mr. Gotch allows to be "undoubtedly the case." It was not for a moment my intention to maintain, that, in application to Jewish ablutions, or to Christian baptism, it specifically signifies to stand, cause to stand, or the like; all I meant was, that such was its etymological import. To this position Mr. G. objects, on the ground that no instance has been found in which the Syriac verb is definitely used in the acceptation of standing; but he must admit, that, in numerous instances, in all the Oriental dialects, the radical or primary signification of a verb is often preserved in nouns and adjectives, though we may not meet with it in a verbal form in any existing monuments of the language. At the same time, I should deem it most improper to translate the word by *stand*, *stand erect*, &c. in reference to baptism. Such a mode of translation would be perfectly ridiculous.

With respect to the appropriation of the term to baptism, I quite agree with Mr. Gotch in rejecting the hypothesis adopted by Professors Stuart, Lee, and Augusti, according to which baptism is, in Syriac, made identical with the rite of confirmation—a rite which, in the Eastern and other churches, gives persons a *status* among Christians. The use of the word in reference to the washing of cups, tables, couches, &c. Mark vii. 4, and to other Jewish ablutions, Heb. ix. 10, shows that such cannot have been the origin of the baptismal signification. Its constant employment, too, in connexion with water, or with the influences of the Holy Spirit, viewed in relation to their cleansing efficacy, leaves no room for doubt respecting the generic meaning of *washing*, whatever may be said in regard to the specific mode in which the washing was effected.

It may not be out of place to remark here, that no dependance is to be placed upon the Lexicons when they assign *immersit*, &c. as the signification of ܒܬܪܝܩܐ. They either adduce no evidence in support of the rendering, or they quote passages on the purely assumed principle, that ܒܬܪܝܩܐ signifies to *immerse*, and transfer this supposed signification of the Greek to the corresponding Syriac—than which nothing can be more philologically unjustifiable. Mr. Gotch appears to have perceived this, for he frankly acknowledges, p. 11, that "the authority of Lexicons is of small account, unless it can be confirmed by the use of the word;" after which he shews, that in the time of the Syriac translator, the word ܒܬܪܝܩܐ had acquired the meaning *abluit se*. That it is used in the sense of *immerse*, Num. xxxi. 23, is more than can be proved: on the contrary, "*washing with water*," according to the analogy of other passages, is the only proper manner in which it can be there rendered. The passages adduced from Ephraim Syrus, &c. no more prove what was the original meaning of the Syriac word, than the use of the word

*baptize* by those who immerse, and those who pour, can prove that either of these modes was that originally designated by the Greek βαπτίζω.

Notwithstanding the observations of Mr. Gotch, I must still be allowed to think it passing strange, that the verb טָבַע, *to dip*, should have never been used to express βαπτίζω, if such was supposed by the Syriac translator to be the meaning of the latter term. As to my authority for stating, that the Mendai Jahia, or disciples of John, baptize by *pouring*, I had the statement from the late Professor Norberg, the learned editor of the Liber Adami and other Zabian works. Whether, like the Syrian and Armenian Christians, they superadd immersion, I do not recollect that he affirmed.

In regard to the ARABIC versions, little requires to be said; only it must be carefully observed, that the general signification of صَبَغ is *tinxit, imbuet*, i. e. *wet, moisten, stain*, and that *immersit* merely expresses one of several modes by which the wetting or moistening may be effected. So far is the substantive صِبْغَة from being restricted to baptism, that it also, among the Mohammedans, signifies circumcision. The baptism of a horse by perspiration is also denoted by the verb, and the Lexicons give, as the general signification of Conj. viii. "Semet lavit et abluit aqua," Mr. Gotch, p. 19. I only add, that, in reference to the subject in dispute, صَبَغ can no more determine the acceptance in which عَمِد is to be taken, than the latter can determine that of the former. The selection of غَسَلَ, *lavit, abluit*, by the translator of the Polyglot Arabic, to express βαπτίζω, shows, that, in his opinion, the Greek term has the signification of *washing*, irrespective of mode.

The remarks upon the PERSIC modes of rendering require no observation farther than to notice, that they are admitted to yield no support to the theory of immersion.

Respecting the specific meaning of the ETHIOPIC ተጠጥቶ : in reference to the ordinance of baptism, I must still express my doubts. The neutral passage, Josh. iii. 15, in which the word occurs, so far from yielding any support to the idea of immersion being conveyed by it, goes to prove the contrary. The moment the feet of the priests came in contact with the water of the Jordan, it receded, so that they "stood firm (יָמְדוּ) on dry ground," ver. 17. All that נִשְׁבְּלוּ expresses, ver. 15, is, that their feet were wetted by the water, and leaves upon the mind the impression, that there was not time to admit of their entire immersion. Accordingly, Ludolf himself translates, "*tingerentur in parte aquæ.*" The Hebrew is not נִשְׁבְּלוּ בַּמֵּיִם but נִשְׁבְּלוּ בְּקַצֵּה הַמַּיִם. Now קֶצֶה means the *extremity* or the *utmost terminating point* or *margin* of anything. The LXX., which the Ethiopic translator follows, has ἐβάφθησαν εἰς μέρος τοῦ ὕδατος. Mr. Gotch candidly states, that the same Ethiopic verb is used in reference to Jewish purifications; and that in Luke xi. 38, βαπτίζω is rendered by the phrase, *washing the hands*.

In COPTIC, the words *WELC*, *OELC*, and *EELC* are obviously employed with all the latitude of *βαπτίζω*—from *καταποντίζω*, to *drown*, to its appropriation to the Christian rite, which conveys a very different idea. That it means simply *to wash*, see Mark vii. 4; Heb. ix. 10.

Equally unsatisfactory is the alleged evidence from the ARMENIAN. In none of the passages adduced by Mr. Gotch, does it appear that either the Armenian verb, or *βαπτίζω*, for which it stands, signifies *to dip*. Father Paschal Aucher asserts, indeed, that *ձրթռել* signifies “to baptize, to wash by plunging into water;” but he gives no such word under the articles *dip*, *plunge*, *immerse*, and the like, in the Anglo-Armenian portion of his Lexicon; and the substantive for baptism he simply renders by *washing*, *act of washing*, without expressing any thing indicative of mode. In point of etymology, the word is obviously related to *ձրթռել*, *to wash, cleanse, purify*. What confirms this view of the case is the circumstance, that in the administration of baptism in the Armenian church, the water is first *dropped* or *poured* three times upon the head of the child; ON DOING WHICH, the priest repeats the express words of the institution, *I baptize thee, &c.* After this, the child is *immersed and washed* three times in water; but that this is an addition to the ordinance, the NON-REPETITION of the formula “*I baptize,*” &c. sufficiently shows. This fact is thus exhibited by Schröder in his Thesaurus, p. 328:

“Eur. Si placet Tibi, Rev. Vir, breviter mihi exponas, quomodo vos infantes baptizetis?”

“Sacerd. Primo, infantem in ulnas tradimus susceptori, qui ejus nomine Confessionem fidei edit, et abdicaciones (*Satanæ*,) postea nos a susceptore infantem accipientes tenemus supra lavacrum, ter vertici capitis aquam *adspergimus* institutionis verba baptismi dicendo. Ter etiam submergimus sub aquam, et totam corpus lavamus. Deinde chrisma [confirmationem] damus, pro more Armenis proprio. Quare sic, tua jam non interest ut scias.”

The same custom obtains in the Syrian church. Dr. Wolff, as quoted in the Baptist Magazine, describes it thus: The child is placed in the fountain so that a part of the body is in the water; then the priest three times takes water in his hand, and *pours it out on the child's head*, repeating at each time the name of one person in the Trinity; after this the body is immersed.

The results of Mr. Gotch's investigations respecting the GERMAN, SWEDISH, DANISH, and DUTCH renderings, do not, in the smallest degree, affect my statements relative to the meaning of the phraseology. I still maintain, without fear of contradiction, that “*MIT wasser taufen,*” “*döbe MED vand,*” *döpa MED vatn,*” and “*doopen MET water,*” mean to *baptize WITH*, not to *dip IN* water.

To go at greater length into the subject is unnecessary; for though it might elicit many points of philological curiosity, it would lead to no practical issue. The charge of inconsistency, originally brought against

the Bible Society, has not been substantiated. Such of its versions as do not retain the original word, express its meaning in terms which are generic and not specific in their import. And by this the Society must abide. It must not be guilty of the injustice of lending its sanction to any one-sided view of a word, the specific meaning of which has so long been, and still is matter of doubtful disputation. The very able articles now in the course of publication in this magazine, bid fair to place the verbal question on ground which it has not before occupied, and, if I do not greatly mistake, will convince most readers, that the *real meaning* of βαρτίω, or *the thing signified* by it, has most unwarrantably been merged in an all-absorbing *mode* or *form*.

April 8th, 1841.

E. HENDERSON.

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## CHRONICLE OF BRITISH MISSIONS.

### HOME MISSIONARY SOCIETY.

#### THE RULE OF CHRISTIAN PROPORTION, AS APPLIED TO THE PECUNIARY SUPPORT OF RELIGIOUS INSTITUTIONS.

There are few subjects more difficult, or more delicate, than the one now to be considered; and yet, considering the varied, though not conflicting claims of religious institutions, few subjects are of more importance. Forty years ago, the rule of proportion was simple, and of easy application; for only one or two religious institutions claimed the regard of the Christian church. But now, the number of societies has so much increased, that, however willing a Christian may be to assist them all, it seems next to impossible to do so, unless he be possessed of resources more than ordinarily extensive. Even those to which he contributes can only receive their quota; and it forms one of the difficulties of a thoughtful man, to apportion what his circumstances enable him to give, in such a manner as to satisfy his own mind that he is doing right, and turning his means to the best account, for the promotion of the one great cause.

We wish it to be distinctly understood, that, in the remarks to be made on this subject, no invidious comparison will be drawn between home and foreign objects of Christian benevolence. *Both* must be sustained, if the Christian church is to do its duty. *Neither* have yet reached the maximum of the aid required and deserved; nor can they be said to have done so, till home is evangelized, and the whole world embraced within the kingdom of the Saviour. We wish rather to stimulate to increased liberality, in all the departments of holy enterprise; and if in any case undue proportion has been assigned to a particular object, beyond the means of



the giver, or to the entire neglect of other claims, to hint that Christian discrimination is required, even for the sake of that cause, to which he is disposed to assign the pre-eminence.

The duty now attempted would be much more difficult and delicate than it is, if all that could be allotted by Christians to religious institutions, were already given; but such is not the case. With very few exceptions, we fear that the great body of Christian professors *could* do more, and *ought* to do more for the interests of religion, than they as yet have done. We do not, therefore, wish to rob one institution, in order to enrich another; but by presenting the proportionate claims of home, to secure attention to these; while the utmost that can be accomplished abroad, should still be done.

It is obvious at once, that Christian liberality would be checked, by a disproportionate attention to one or two objects, even though much were given exclusively to them. Five pounds a year, devoted to two societies, is less, of course, than an annual contribution of one pound each, to six or eight societies. To divide among a greater number of institutions, that which was formerly given to two, might seem to lessen *their* income. But if there were a reciprocity of action—if the friends of all our institutions, in reconsidering their plan of appropriation, would lessen the exclusiveness of their attachment to particular societies, and enlarge their gifts beyond the old and imperfect sum of one pound one shilling for an annual subscription, the actual amount received by each would be increased. And not only so, but the number of friends, interested in the success of the institutions in question, would be multiplied—there would be fewer fluctuations in their income—and when, as the work went on and prospered, it became necessary to call for still greater support, there would be a larger number of constituents, to whom the appeal might be made with the hope of success. These remarks apply generally to all religious institutions, and should be fully considered by those who are anxious, in a matter like this, to act wisely. For it is not too much to say, that the Christian is not only responsible for the *amount* he devotes to Christ's cause, but also for the specific *appropriation* of that sum. To give his property to any, or to every claim that may be presented to him, without discrimination, or without looking at the nature and extent of such claims, is not executing his solemn trust aright. His judgment and conscience are as much to be exercised in apportioning his property to each claim individually, as they are in deciding on the *sum* he ought to devote to God's service as a whole. In this arrangement, the Christian must decide for himself, for no other person has a right to dictate to him in a matter which must, after all, be settled between God and himself. All we desire is, the enlightened, and, if possible, impartial consideration of an important point in Christian morals.

Without referring to particular institutions, we may speak of all those which are formed among us, as included in three divisions—First, our countrymen at home in the three kingdoms; Secondly, our countrymen in the British colonies; and, Thirdly, the world lying in wickedness, in foreign lands. The latter important branch of the subject has of late been ably advocated with great success. And no demand of its warmest friends can go beyond its legitimate and urgent claims on the Christian church. The peculiar claims of our countrymen abroad are now also distinctly before the churches, and may safely be left to the increasing interest already awakened on their behalf, by the fervent advocacy to which they are entrusted. Our present duty is to speak of our countrymen at home, and to press attention to the law of proportion, as it regards our native land.

We cannot conceal from ourselves, that there has been a grievous neglect of duty in this matter of home. We speak not denominationally, but in the light of that duty which we owe to God, and to man. We blame not any in particular, but we grieve on

account of all—for which one among us can say, that he has exerted himself in giving the knowledge of salvation to his countrymen, to the utmost extent of his power and his opportunities? We see the fatal consequences of neglect, in those habits of ignorance and sin, by which the majority of our adult population are rendered altogether insensible to appeals, which, twenty years ago, might have arrested and impressed them—thus placing a whole generation of immortal beings almost beyond the reach of Christian benevolence. We see multitudes of the young, rising up into life, without instruction, and hasting on to the same sad condition as that of their fathers. We have these necessitous cases at our very door, in the streets where we reside, in every county, and almost every district of England. And why is this? Can we suppose, if our denomination—our numerous church members, intelligent and wealthy as many of them are—had devoted their property and influence, in a due proportion, either to their own localities, or to the powerful and imperative demands of their country, that it would have continued till now, in its present deplorable condition? We might advert to other evidences of neglected duty—to Sabbath profanation, so openly and familiarly practised; to the alarming progress of errors, the most absurd, and vices the most degrading; to crimes which call for the vengeance of the law; to the sensuality and selfishness, which, in varied forms, pervade every class, from the highest to the lowest—of these things, and many others, we might speak, but we forbear.

It is not information on such a subject that is needed, but conviction; not only conviction, but its practical result, in active and vigorous effort. The indications of a change in public opinion on this subject, are indeed so palpable, that they cannot be mistaken. To mention only those which present themselves in our own immediate connexions. We perceive, for instance, that consistent views of the duty of evangelizing home, are producing a more energetic movement on the part of our county associations. The churches at large are giving evidence of a fresh impulse in the good work, by the more general support they render to the Home Missionary Society, as well as other institutions, all bearing on the advancement of British missions. The best friends of foreign missions are more than ever convinced, that the conversion of the heathen world will be hastened, by the conversion of sinners at home; so that, while they continue undiminished their *immediate* aid to the former, they consider that they are aiding them *prospectively*, by doing more for the latter. There is such a movement going on, with reference to home, among all other classes of professing Christians, that our own denomination are obviously called on to advance, if they would not be overwhelmed with ruin and disgrace. The advances of error have given a new aspect to the cause of home missions; our churches are convinced, that attention to the latter is absolutely necessary, for the maintenance of essential truth; and that the necessity for sustaining them rests not on mere sectarian views or feelings, but on deep, and scriptural, and abiding principles.

Such, then, being the convictions diffusing themselves among our ministers and members, it may seem almost unnecessary to argue on the *necessity* of wisely and maturely looking at home. The extent and proportion to which this cause should be assisted, must be left to each individual Christian; but certainly not one can plead exemption from it, on the ground of his patronizing more distant objects; and no church of Christ can be fully carrying out the designs, which He had in view in the separation of his people from the world, unless, to the extent of its moral and financial ability, it directly and distinctly seeks the salvation of those by whom it is surrounded. To overlook, or to *underrate* this first and most obvious duty, is not the way marked out either by the Saviour's command, or by apostolic example; and the most zealous efforts for foreign nations, can be no compensation for such a manifest neglect. Nor is it wisely done, even for the interests which are apparently preferred.

The permanency and success of every class of religious institutions will be best secured, by the deliberate exercise of an enlightened judgment, under the direction of that wisdom which is "without partiality," as well as "full of mercy and of good fruits."

The hope of our beloved and valued societies must rest, not on the fitful liberality of a temporary excitement—not on the success which may attend the pressing claims of an embarrassed treasury—but on the steady, healthful exercise of Christian principle; the understanding must be influenced, as well as the conscience; and both must be enlightened by wide and comprehensive views of the claims of perishing men on the sympathies of those, who themselves are debtors to divine mercy and grace. The principle we refer to, is love to Christ; desiring to manifest its sincerity, and to exhibit his power, by seeking to promote his glory, in the salvation of men. This will not be found of a fluctuating character—the mere creature of feeling, or caprice. It will constrain the Christian to make an honest calculation, as to what he really has at his own disposal, for the service of God—as well as to inquire what he may add to the consecrated sum, by the *giving up* of something, which may have been unthinkingly or needlessly expended. He cannot say of anything belonging to him, that it is his own. And if claims are pressing on him, which cannot be met without a change in his domestic or his personal expenditure, let him not hastily dismiss such claims. Let him calmly and deliberately make the estimate; and see how easily all our institutions might double their income and their efficiency, if Christians generally would but practise, in a trifling degree, the great duty of self-denial. Let him count what would be his own savings, by the relinquishment of some little comfort, which he could very well dispense with, and he will be surprised at the result.

Perhaps it may even become apparent, that he could raise a subscription, from one guinea to five, without any diminution of real comfort, either to himself or his family. The principle we speak of, will induce a Christian to ascertain not only what he gives, but how much he keeps back. And under its influence, too, he may decide, that it is better to be the executor of his own will, than to leave a large sum to the disposal at his death, when he can no longer witness the good which it may accomplish. There is, indeed, joy in heaven, as well as on earth, over the conversion of sinners; and possibly even in that bright world, it may be recollected, that "the corruptible things, such as silver and gold," become instrumental in promoting such joy. But this is a pleasure, which need not be postponed to so distant a period. There are many cases, in which the present exercise of an increased liberality might easily be employed, at once to increase the enjoyment of wealth, and to show forth the glory of the Saviour's work.

But again we say, let every department of Christian calculation be regulated by this primary and essential principle. It is thus that wise discrimination will be associated with purity of motive, and simplicity of aim. And thus, also, will the desire of ostentatious display give way to the one simple inquiry, How can the great object desired be most effectually accomplished? Such a state of mind it is desirable that all should possess. If it truly existed, and were vigorously exercised, in all who profess to be the followers of Christ, it would become a crime to doubt the prosperity and success of any religious institution, which deserved or sought their aid. Fluctuations must ever be expected in an uncertain world, and an imperfect state; but notwithstanding local or temporary depressions, the great and glorious cause of Christ—the deep and wide-spreading schemes of Christian benevolence, must go on and prosper. As soon may you drive Christianity from the world, as stop the progress of Christian zeal. The streams of Christian charity may be checked, and some of them, perhaps, be misdirected. But dried up they cannot be, while their source is in heaven, and their enlivening principle, love to Christ. The world may look on, expecting that the fit of enthusiasm will soon have passed away; but they must wait, till the river of the water of life has flowed through every land, and revived in its progress all nations. Such a power is there in genuine Christian principle, that the

achievements of ancient times—the devotedness of apostles, and the heroism of martyrs—are but the emblems of its mighty energy—the harbingers of what our own or future times may witness of its perseverance and success. What we are anxious to promote is, its more full and free developement—its more consistent exercise in responding to the respective claims of home and of the world. While no blame may be justly imputed to a predilection for one institution over another, it is wisest and safest to look at each, in its bearing on the cause of Christ as a whole; and, as far as conscience dictates the rule of fair proportion, let it be obeyed.

It is, we think, self-evident, that the duty to which we have adverted is of a grave and solemn character; and that every Christian, who enjoys the privilege of having anything to give, should feel the necessity of seeking heavenly wisdom, and singleness of heart. The month of May will bring many objects before us—all more or less deserving of serious consideration and liberal support. Let us hope, that the excitement produced by the approaching festivals may be of such a hallowed character, as to promote the personal piety of all who attend them; so that real improvement and more systematic exertion may be the result, when the season of excitement shall have passed away. Let us ever remember the responsibility involved in our national pre-eminence. And while we delight to dwell upon the glorious descriptions, which prophecy affords, of the universal diffusion of the Gospel through the world—let us seek to realize how greatly the increase of true believers and Christian churches in Britain, would promote and hasten that glorious result.

#### IRISH EVANGELICAL SOCIETY.

EXTRACTS FROM THE JOURNAL OF REV. JAMES KEELING, A GENERAL MISSIONARY IN THE COUNTIES OF LIMERICK, KERRY, CORK, AND GALWAY.

In Limerick, my weekly services have gone on pleasingly; the last quarter's journal reported, that I had taken a room at one pound per quarter, (which I collect from friends here,) in *Prospect-Place*, situated in a part of the city called the "Irish Town," densely inhabited by poor people. There are two services in the week, on Sabbath, and on Wednesday evenings. The meeting is not large, but a few have become regular, and a good many drop in from time to time. The attention of some young persons has pleased me very much. Being near the principal barracks, gives an opportunity to your agent of collecting some of the military, in which he has, so far, had good success. In this place I distribute large numbers of tracts, which I know are attentively read, and much prized. The committee will be glad to learn, that your agent's frequent absence does not interrupt the service, as, when my brother agent, Mr. Brown, cannot take it, a dear young friend, a member of Dr. Townley's church, and brother of one of our ministers in Scotland, takes it for me; another pious member, also a Scotchman, has likewise assisted in the same way.

My weekly services to sailors have not been so regular as during the last quarter, as ships for service could not be procured; partly owing to the weather, and partly to the few in the river being busily engaged, preparing for out voyages. But I have done as much as I could in the way of distributing tracts, and hope, in this way, to effect good amongst the numerous emigrants, now leaving this port for America; in humble confidence, that the bread cast upon the waters will be found after many days.

The Thursday evening meeting for searching the Scriptures, held in my own house, has proved, through the past quarter, pleasing. My own heart has often been refreshed, and, I trust, benefitted also; the class is small; we meet at half-past eight, and continue till ten, and are still going through the Hebrews. The female meeting for similar purposes, conducted by Mrs. K., on Wednesday evenings, has not, I trust, been without a blessing.

In my itinerating labours, every thing has gone on as usual, in the stations which I have been sometime visiting.

In connexion with your agent's opportunities of usefulness in the city, I may mention, that Mr. Brown and I occasionally change, he supplying for me, and I for him, in Bedford-row Chapel. In this way, I have had the pleasure of meeting the poor people in the House of Industry.

In the Feakle district, I had hoped to report an extension of labour in this journal, having at length obtained an introduction to a friend in Galway, and also made arrangements for visiting Kinwarra, a village near it, where another esteemed friend, Mr. H., of Feakle, who has greatly assisted me in this district, has promised to get me a service. Should I succeed in my wishes, you will probably hear from me in about three weeks, and also as to the result of another trip into the county Tipperary, which I commence to-morrow. As it is, I have occupied the usual places on this side, Feakle, Caher, Killafin. You are aware, my labours here are amongst the peasantry scattered through the mountains on the borders of Clare and Galway, who, to use the expression of one of themselves, are as sheep having no shepherd. The congregations are small, but interesting and attentive, and the children, who repeat Scripture lessons to me at each of my visits, please me much. I generally reward them with tracts, which are thus very much prized.

The circumstances of Tulla, which belongs to this district, my last journal mentioned. I have not yet been able to re-open this station, and almost fear I shall not. I could take a room for preaching; I think, if this was done, a good congregation might be collected. When I did preach there, before the room was taken from me, the congregation was very pleasing. Alas! that any, who call themselves the friends of Jesus, should oppose the preaching of the cross, because we follow not with them. Gort I have also visited, and will again pass through it on my way to Kilvarra and Galway, but I have little hope, unless I could get a room. Indeed, this is the great difficulty with a missionary going among strangers, who know not Christ: and yet, amongst such, is peculiarly his place. I often wish the liberality of the friends of Ireland enabled the Society to expend a little money in this way.

In Nenagh, county Tipperary, the service has hitherto been held in Captain Dobb's chapel—whether I shall have this, or be able to procure any other place, for service, I could not yet say. I should be sorry to give up Nenagh—it is a rising populous town. The secluded village of Silvermines is four miles from Nenagh; here I have an opportunity of making known the Gospel in the cabin of a poor man—the Lord bless his word. In Castle Connell, which is in the same direction, but nearer Limerick, I have the use of a school-room belonging to the Baptist Society—owing to many circumstances, but few attend. But who shall despise the day of small things? As the summer advances, I trust our services here will be more interesting. In connexion with this district, would be my only way of paying Maryborough an occasional visit. The distance from Nenagh to Maryborough is about forty Irish miles. An interesting and useful tour might be made, going through Birr, (formerly a station of the Society,) and returning through Roscia: perhaps it might be well for me to take such a trip, and report what was the state of things. I imagine, they are as low as can well be in Maryborough. Say, in your next, what are the directions of the committee.

To turn in another direction, more southerly:—Your agent has preached in Adare; the congregations here are very cheering indeed. Six miles further on is Rathkeale; here the new connexion Methodists have kindly given me the use of their missionary chapel, and this station affords your agent much gratification.

One side of this, four miles, is Ballingarry, a village, which I have visited; close by it I met one friend, who will interest himself in the cause, and probably I may obtain an opening here.

During the past quarter, brother Gibson and myself made a missionary tour of almost two hundred and fifty miles. I went from Rathkeale to Milford, where we met. Had preaching in Milford and then went to Mallow; spent a few days at Mallow: your agent had the pleasure of fellowship with the brethren. Preached on Thursday and Sabbath; on the intervening Friday visited Cork, gave an address in the chapel, and your agent made the trip subservient to his grand object, by getting introductions to Galway, which he had been long looking for. On the Monday we started from Mallow; had an interesting extra service that evening in Charleville; next day proceeded to Milford, where we had service again; then on to New Castle, but here we were so thoroughly drenched, that we had to spend the time in drying ourselves, that might have been occupied in inquiring about the place. However, I have since visited it, and have some hope of a station there shortly. From New Castle we went down to Rathkeale, but the severity of the day had kept us so late, that we could not then have service, which had been arranged for; next day we journeyed on to Tarberts, an interesting village on the Shannon—here a Baptist Scripture reader, previously written to, had arranged for a service in a room in the principal inn, the Methodists also offered their chapel; this we fixed upon, and held service, when a good congregation was collected; next day we passed on to Listowell, knowing but one protestant in the town, and, alas! he proved steeple high; so we failed here for this turn; our next place was Tralee. Much pleased and benefited by the trip, on Saturday we parted, brother Gibson returning to Mallow. Your agent passed the Sabbath in Tralee—preached on that day, and also on the Monday, in Tralee. On Tuesday I left, taking my course back here through Castle Island, which I found a pretty large village, Abbyeale, also a neat little place, New Castle, before mentioned, Rathkeale, and Adare, former stations, and reached here on Wednesday evening, in time to preach in Prospect-Place. On the whole, in addition to the services we held, your agent has gained much information, as to localities, persons, &c. &c., which will be useful to me in itinerating through that part of the country; and I trust to be able to effect an object, more than once mentioned—that of opening a chain of missionary stations with the assistance of the brethren in Mallow and Tralee, that will occupy the entire intervening country between them and Limerick. The tour occupied me fifteen days. Such visits occasionally would, I am sure, be very beneficial, both in animating the brethren, stirring up the congregations in different stations, and opening new ones. The extra trifle which it cost, is well spent. I only wish some of the English brethren enjoyed personally the benefit of it, and assuredly they would coincide with me.

To-morrow, God willing, I start for Clonmel, where I have arranged for preaching on the Sabbath. Bansha, I am pretty sure to have a service in also. On my return home, I purpose visiting Caher, county Tipperary, and again the town of Tipperary, and some other places. I expect to be back by Saturday next—the trip which I have laid out being about one hundred miles. The week after, I set off, through Feakle, to Galway, and, I suppose, by that time, I shall have heard from you the wish of the committee respecting Maryborough.

Many thanks for forwarding the application to the Tract Society; a few days back I received a very liberal supply, which will greatly assist in my summer campaign.



## COLONIAL MISSIONARY SOCIETY.

Nothing will more effectually preserve the purity, and promote the interests of societies organized for the spread of the Gospel, than to lay before the public statements calculated to give a really accurate view of their operations and affairs. When our institutions are such, that they cannot be better served than by declaring the exact truth concerning them in all respects, then will their prosperity be built on solid grounds, and the lasting approval and support of the religious public may be confidently expected. The following letter is made public with this view. It was not intended for publication. The writer gives an artless account of himself, his views, his labours, and his position. He appears the faithful, diligent missionary—worthy the sympathy, confidence, and support of the churches. But let his communication speak for itself:—

*To the Secretary of the Colonial Missionary Society, England.*

A report from August 1st, 1840, to February 24th, 1841, by the Rev. J. S. Byrne, of L'Original, Lower Canada.

DEAR SIR,—I proceed, as usual, to give a report of my proceedings since I last wrote. It would gladden my heart, could I report great success in my ministry. I ardently long to be useful, and endeavour, in various ways, to win souls to Christ. I say, in various ways, because I conceive that Christians are not tied down to certain means, although bound to use such as harmonize with the principles and genius of the Gospel. I know that Divine truth is the great instrument of conversion; but there are many ways in which we can gain a moral influence over the people, which, by the blessing of God, may result in great good. Whether right or not, I feel that it is my duty, as a Christian minister, to befriend every institution and effort likely to promote mental culture and general improvement. It is on this ground that I have given a portion of my time to the press, and have thrown my influence into every channel affecting the good of the district where I am located. Respecting politics I am cautious; and say little or nothing about party matters. I endeavour to act the Christian and minister every where, and in every thing; feeling that no change of circumstances or place can justify forgetfulness of the great purpose of our holy and heavenly calling. I wish to act upon the sublime sentiment, "For me to live is Christ," and this I recommend to my people, and pray that we may both live to him more than we have done.

Since I last wrote, the Congregational Chapel here has been opened for public worship. We commenced it in June, and opened it on Lord's-day, November 8. Brother Wilkes officiated the whole day, and glad we all were to see him. As he has written, I need not add more, than that the building is neat and commodious. It is not yet completed, but, by aid from abroad, we hope to finish it ere long. It has cost about £380 currency, and, to complete it, and pay off all debts, about £250 are required.

By a reference to my note-book, the following is a summary of the principal of my engagements, since my last report:—

Tracts distributed,	2000
Visits paid and received, connected with religion,	367
Sermons and lectures delivered,	108
Attended meetings,	36
Engaged in Sunday schools,	17
Bible classes,	19
New members received,	4

Some of my engagements have not been attended to, owing to sickness in myself and family, or to bad roads and weather, so that my list is not so extensive as it would

otherwise have been. Much of my time, too, has been occupied with general business, writing letters, publishing tracts, &c. The chapel here has taken up a very great portion of my time, and, as we have another Congregational Chapel preparing, about six miles from this place, that, too, will engage my attention to a considerable extent.

I trust the tracts distributed are doing good. One woman, to whom I gave several, called them "little travelling preachers."

As I have occasion to be away from home frequently, either to beg for the chapel, or on other business, I make my visits religious, and endeavour to do as much good as possible. I have lately induced two pious persons at Petite Brule to start a Bible class and Sabbath-school; and shall occasionally visit or write to them, that they may not faint.

I have recently formed a Branch Tract Society in L'Original, which promises to be useful. In various ways I have befriended the temperance cause; procured medals, addressed meetings, written articles, &c. I am encouraged in this benevolent work, although occasionally opposed by dealers in alcoholic poisons. The more I reflect upon this subject, the more I am convinced, that a bold and unflinching stand should be taken by Christians, in support of entire abstinence from all intoxicating liquors. I have been the agent of reclaiming several drunkards, who are completely reformed; were examples desirable in your report, I could furnish a few interesting cases.

I am called, of course, occasionally to perform marriages and baptisms, when I have an opportunity of communicating truth.

I have been endeavouring to draw attention to the French Canadians in our neighbourhood. This effort has not been in vain, and I expect assistance will be afforded by the French Canadian Missionary Society.

I thank God that I have no faults to find with my little church. We have above thirty members, and I hope they are all growing in grace; I am looking forward to an increase, seeing many are under religious impressions.

I have been brief and hasty in this report, owing to a multiplicity of engagements. I trust, however, the Society will look upon me as desirous to act in harmony with the principles of the body to which I am attached, and to promote the general good of those among whom I dwell.

I am, dear sir, yours in Christian love,

*L'Original, March 1st, 1841.*

JAMES BYRNE.

## TRANSACTIONS OF THE CONGREGATIONAL CHURCHES.

**ELEVENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.**—The following are the arrangements proposed by the committee of the Union for the proceedings of the approaching annual assembly. All the meetings, thus announced, to be held in the library, Blomfield-street, Finsbury.

Monday evening, May the 10th, at five o'clock, an open meeting of the committee, preparatory to the assembly on the morrow, at which the attendance of ministers and delegates arrived from the country is invited.

Tuesday morning, 11th of May, at eight o'clock, breakfast will be, as usual, provided. And at nine o'clock precisely the chair will be taken by the Rev. RICHARD ELLIOTT, of Devizes, and the assembly opened with devotional exercises, at which the punctual attendance of all the brethren is respectfully requested.

The regulations at the doors will be similar to those of preceding years, with which compliance will be necessary in order to admission. The delegates for the respective county and district associations are earnestly requested to bring with them their reports, and to be prepared to state with brevity the present position of the bodies they represent.

At two o'clock precisely, the adjournment of the meeting to the morning of Friday, the 14th of May, will be moved.

On Friday morning, the president will resume the chair, and commence proceedings with devotional exercises at eight o'clock precisely; and at half-past ten o'clock adjournment will be moved for attendance on the public meeting of the Colonial Missionary Society, which will be held in Finsbury Chapel, chair to be taken by the treasurer, J. R. Mills, Esq., precisely at eleven o'clock. After which, at two o'clock, the annual dinner of the delegates and other brethren will take place in the library.

#### MEETINGS OF COUNTY ASSOCIATIONS.

**DORSETSHIRE ASSOCIATION.**—The Spring Association of the Congregational churches in the county of Dorset, was holden at Blandford, on Tuesday, Wednesday, and Thursday, April 14, 15, and 16.

On Tuesday evening, the Rev. Thos. James, of Woolwich, preached. On Wednesday morning, seven o'clock, a prayer meeting was held at the Rev. R. Keynes' meeting. At eight, 230 Sunday-school teachers, ministers, and other friends, sat down to breakfast in the assembly rooms. Several warm-hearted addresses were delivered, with *judicious brevity*, and the interval between each was filled up with a spirit-stirring, or solemn strain of praise.

The association sermon was delivered by the Rev. Morton Brown, A.M.; the subject, *lay agency*.

After the morning service, more than 120 *ladies* and gentlemen partook of a cold collation in the assembly rooms. The arrangements of which, we hope, will be adopted as a model for future meetings of the association. After dinner, the duty of our churches with reference to American slavery was introduced by the Rev. Thos. Durant, which, together with the subject of tradition in its modern form, was the theme of much animated discussion.

In the evening, a public meeting was held in the chapel, when the County Sunday School numerical report was announced, an address read by the secretary, and several interesting speeches delivered.

On Thursday morning, a prayer meeting at seven o'clock—at half-past ten county business commenced, which lasted till half-past two.

The Rev. Alfred Bishop, and Rev. Morton Brown, A.M., having been delegated to visit our villages and home missionary stations, deeply interested the brethren by their report. The moral and religious destitution of many districts, and the means contemplated to remedy it, were the subjects of amicable, devout, and unrestrained conference—had thousands been present, they would have listened with delighted mournful emotion.

In the evening of Thursday, Rev. Messrs. Gill, of Charmouth, addressed church members; Guinett, of Weymouth, the young; Jones, of Lynn, the congregation; and, with a solemn strain of mingled prayer and thanksgiving, the Rev. R. Keynes closed the services of this hallowed season.

It was, indeed, "a solemn assembly," "Master, it is good to be here," was the spontaneous utterance of every heart. Never before have we seen such "a multitude that kept holy day." Never before have we beheld so many brethren in conference on the second day; and never before have we witnessed the excitement of interest so lengthened, so pleasing, and so deep.

**SURREY MISSION.**—The forty-fourth anniversary of this society was held at the Rev. J. Burnet's chapel, Camberwell, on Wednesday the 7th of April. The Rev. J. Hill, of Clapham, commenced the morning service by reading the Scriptures and prayer. The Rev. J. Harris, D.D., of Cheshunt, preached a most impressive sermon from Luke xii. 50. The Rev. E. Steane, of Camberwell, concluded with prayer.

The annual meeting was held in the evening; Thos. Piper, Esq. in the chair: addresses were delivered by the Rev. Messrs. G. Clayton, T. Jackson, S. A. Dubourg, W. Jackson, J. M. Soule, J. Burnet, J. E. Richards, J. Mirams, and W. B. Gurney, Esq.

The report stated, that an amicable arrangement had been entered into with the Home Missionary Society, for combined effort in the evangelization of the county, which, it is hoped, will issue in most beneficial results.

During the past year, in connexion with the London Christian Instruction Society, thirteen open-air services have been held in the lower districts of the county, which were well attended, and have led to the opening of a new station, in a village hitherto deemed inaccessible.

The society employs five missionaries, and assists pastors of churches in itinerating services. The agents preach in thirty villages, to about 2,000 persons, 145 of whom are in church fellowship; there are nine Sabbath schools, and thirty-five teachers; 2,500 tracts have been distributed during the past year.

Numerous villages are yet destitute of the faithful preaching of the gospel, and three new districts might at once be occupied, could the requisite funds be obtained, but for the third year in succession the treasurer is in advance.

The ministers and churches of Christ are earnestly solicited to unite in prompt and vigorous efforts, proportionate to the wants of the benighted villagers of Surrey, that no individual, in the most remote hamlet, may have occasion to say, "No man careth for my soul."

Contributions will be thankfully received by the treasurer, Mr. Hickson, Wandsworth; the secretaries, Rev. J. E. Richards, Wandsworth; Rev. J. M. Soule, Battersea; Rev. R. Connebee, Dorking, or by any member of the committee.

**OXFORD AND WEST BERKS ASSOCIATION.**—At a meeting of ministers and delegates of churches held at Abingdon, on the 8th of December, 1840, it was resolved, "That an association of Independent churches and ministers of Oxfordshire, West Berks, and their vicinity, be now formed, with an especial view to the extension of the Redeemer's cause in this division of the kingdom; and that the objects of this association be fraternal intercourse between the several ministers and churches; the evangelization of needy places; assisting weaker churches; the extension of religious education; and, by every practicable means, the promotion of truth and righteousness throughout their sphere." The association consists, at present, of fourteen churches and seventeen ministers. On the evening of the day on which it was formed, the Rev. Eliezer Jones, of Oxford, preached, "*On the nature and advantages of religious association.*"

The first public meeting of the association was held at Oxford, on the 5th and 6th of April. On the evening of the 5th, the Rev. J. Blackburn, of London, preached, and afterwards baptized the infant son of the Rev. E. Jones. On the 6th, a public meeting for prayer was held; at seven, a meeting of the ministers for prayer and conference; at half-past nine, a meeting of ministers and delegates of churches; for business, from eleven till two, and from half-past three till five. This meeting was open to all members of the associated churches: letters were read, or verbal statements by the representatives of the churches made, respecting each church in the union. Among other important resolutions passed, were the two following.

"That this association apply immediately to be received into connexion with the Congregational Union of England and Wales;" and,

"That it be recommended to each church of the association, to make an annual collection on the last Sabbath in October for the British missions, which comprise the Colonial Missionary Society, the Home Missionary Society, and the Irish Evangelical Society. The Rev. H. March, of Newbury, preached in the evening, "on the connexion between the influence of the Holy Spirit and Christian efforts." At the close, the Lord's supper was administered to above 200 communicants.

**THE NOTTINGHAMSHIRE ASSOCIATION.**—The usual meeting of the ministers and delegates for the churches, was held in the forenoon of Wednesday, March 17th, when, *inter alia*, it was resolved, that the Congregational Union of England and Wales be requested to hold their autumnal meeting in Nottingham, in 1842.

The Rev. Joseph Gilbert having been visited with severe and alarming illness, Dr. Alliot and the Rev. R. Weaver, of Mansfield, were appointed to visit that valued minister, and to express to him the affection and sympathy of his brethren, and their anxious hopes and prayers that he may be speedily restored to full health and usefulness. In the evening of the same day a public meeting was held, Rev. Dr. Alliot in the chair, when Mr. Arthur Wells read the report, from which we glean the following facts. That there are fifteen Congregational churches in the county, consisting of 1,154 church members, of whom 132 individuals were added last year, which presents an average of seventy-seven members in each church, and an increase of nearly nine members to each during the last year. Their chapels will accommodate 8,198 persons, or an average congregation of about 550 persons to each.

The associated churches appear to be in a peaceful and healthy state. The Home Missionary operations of the association are promising. At Tuxford, a missionary is stationed, who has gathered a fair congregation, for whom a chapel is now in progress. A spirit of hearing pervades the district, throughout which five or six preaching stations have been opened. About £400 have been collected during the past year towards the erection of his chapel, and another at Sutton-on-Trent.

**DURHAM AND NORTHUMBERLAND ASSOCIATION.**—The nineteenth anniversary of this association took place in Newcastle, on Monday the 12th, and Tuesday the 13th, of April. On Monday afternoon, a preparatory meeting was held in the Postern Chapel, at which four of the home missionaries, labouring in connexion with the association, gave accounts of their stations; a special prayer was offered for the Divine blessing. On Monday evening, the annual sermon was preached in the same chapel, by the Rev. A. Jack, of North Shields, after which, the ordinance of the Lord's supper was celebrated. The addresses were delivered by the Rev. J. Harrison, of Barnard Castle, and the Rev. J. W. Richardson, of Sunderland. Various ministers assisted in the devotional exercises. On Tuesday morning, the meeting for business was held, when ministers and delegates from nearly all the churches in the two counties attended, and many matters of great importance came under consideration. The public meeting was held in St. James's Chapel, in the evening; J. C. Lamb, Esq., in the chair. From the report, which was read by the secretary, the Rev. A. Reid, of Newcastle, it appears, that home missionary operations are carried on by various missionaries at Bishop Auckland, Hartlepool, Easington-Lane, Richmond, Ryton, Haydon-Bridge, and Rothbury, and that the association is aided in these efforts by the Home Missionary Society. The resolutions were moved, seconded, and supported, by the Rev. Messrs. J. Harrison, R. E. Forsaith, G. Clarkson, W. Froggatt, R. Pritchett, R. Drummond, J. Anderson, J. W. Richardson, R. Thompson, J. Ward, S. Davies, R. Caldwell, S. Watkinson, N. Campbell, and A. Reid. The whole of the services were well attended, and much interest was excited by them.

**WILTS AND EAST SOMERSET CONGREGATIONAL UNION.**—The half-yearly meeting of the associated pastors and churches in Wilts and East Somerset, was held at Chippenham, on Tuesday, April the 13th, when the Rev. Wm. Fernie, of Frome, preached in the morning, and the Rev. G. Pillgrem, of Swindon, in the evening. The meeting for business was held in the afternoon, Mr. G. Haden, of Trowbridge, in the chair; when the resolution to join the Congregational Union was confirmed. A new organization of the association, under the name of the Wilts and East Somerset Congregational Union was adopted; the Rev. Richard Elliott, of Devizes, was appointed treasurer, and the Rev. Thomas Maun, of Trowbridge, secretary, in connexion with Mr. Elliott.

## ORDINATION.

On Tuesday, 6th April, 1841, the Rev. E. C. Cooke, late of Airedale College, was publicly ordained by prayer and imposition of hands in the Independent Chapel, Bantry, Yorkshire. The introductory discourse was delivered by the Rev. Y. E. Millson, Pontefract; the questions were asked, and the ordination prayer offered by the Rev. Benj. Ash, of Laxton. An affectionate, encouraging, and impressive charge was given from 1 Peter v. 4, by the Rev. Thomas Smith, A.M., Sheffield, and classical tutor, Rotterdam College. The sermon in the evening, to the church and congregation, was preached by the Rev. Samuel M'All, Doncaster. The services of the day were of a highly interesting character. This is the first ordination service that has occurred in the town, and it is hoped that good will result, from the firm and clear statements of our principles, and from the fervent appeals which were made to the intellect and the heart. The great Head of the church has blessed, and is now blessing this people, who only need the liberal sympathy of their more wealthy brethren to aid their efforts to liquidate the debt which has so long and heavily pressed on them, to attain to much prosperity and comfort.

## TESTIMONIALS TO MINISTERS.

The Rev. GEORGE BROWNE, for many years pastor of the Independent chapel at Clapham, and one of the Secretaries of the British and Foreign Bible Society, having been led to resign his pastoral charge, received, on Thursday evening, Nov. 26, substantial proofs of the sympathy and love of his wealthy friends, who presented him with a purse of *six hundred and twenty sovereigns*, as a testimonial of their unabated and affectionate esteem. *Sixty* of the poorer members offered for his acceptance, at the same time, a handsome *silver salver*, bearing the following inscription—

"To the Rev. GEORGE BROWNE,  
This farewell offering  
Is presented, with sincere affection,  
By the Poor of his Flock,  
As a Memorial of their Love and Esteem  
For him as their Pastor.  
Clapham, November 26, 1840."

On Christmas-Day, 1840, three hundred friends of the Rev. T. R. Gawthorne, Independent minister, Belper, Derbyshire, took tea with him in the chapel, on the 50th anniversary of his ministry. A very interesting and affecting public religious service then took place, when two hundred and thirty sovereigns were presented to the venerable and beloved minister by one of the deacons. This free-will offering (which was contained in a handsome rosewood box, enclosing an elegant purse, both the gift of a pious lady belonging to the established church) was contributed by the churches and congregations at Belper and Hedge, (the latter, until the last year, being a branch of the former,) by some of the wealthiest and most respectable of Mr. Gawthorne's townsmen, and by Christian friends residing in various parts of the country. The meeting consisted of about 800 persons, and was addressed by Rev. Messrs. Pottinger, J. Gawthorne, and F. B. Broadbent, co-pastor with the venerable minister.

The addresses of the several ministers, and the grateful and affectionate reply of the aged pastor, were all calculated to make the service not only deeply interesting, but also lastingly profitable.

The Rev. William Brown, of Mayo, Ireland, having been the pastor of the congregational church in that town for forty years, has been compelled, by age and infirmities, to resign his pastoral charge. His friends united to purchase for him a piece of plate, which should be a testimonial of the veneration and gratitude with which they regarded him. On the 11th of December last it was presented to him, accompanied by an affectionate letter, to which our venerable brother returned a suitable reply.



## BRIEF NOTES ON PASSING EVENTS.

The retrospect of the past month must be, upon the whole, satisfactory to the friends of humanity and peace. The news from CHINA, indeed, has brought accounts of the attack made by the British armament upon the Bogue Forts, and of their complete destruction, with the loss of 700 Chinese. These transactions induced Keshan, the Imperial High Commissioner, to send a flag of truce, and to open negotiations with her Majesty's plenipotentiary. The basis of a final adjustment was laid—in the secession of the island and harbour of Hong-Kong to the British crown—an indemnity to the British government—direct official intercourse upon an equal footing—and trade to be opened in February. These terms are severely reprobated by the India newspapers, whose editors seem to regret that a wholesale massacre was not perpetrated. We sincerely hope that peace will be established, and that these events may be for the furtherance of the Gospel amongst that wide-spread people.

The tone of the public mind in the UNITED STATES has obviously changed with the change of government; and the new President, General Harrison, although a soldier by profession, is said to have expressed himself in such terms to the British minister, as not only to insure the safety of Mr. McLeod, but also the continuance of peace between the two countries. But, alas, how uncertain are the affairs of men! News has just arrived, announcing the melancholy death of the President, after an illness of only a few days. What effect this may have upon the relations of the two countries, time must declare.

We grieve to perceive, that our national character has been again dishonoured at MADRAS, by the native officers of the collector presenting to an idol, at a recent festival, offerings of flowers, cloth, and gold, *in the name of the government!* How long will the home authorities tolerate the continuance of these abominations, in spite of the oft-repeated condemnation of the parliament and the country?

At HOME, the Easter recess has given to the members of parliament, and to the people, some little repose from the irksome and incessant strife of party. "*The Jews' Declaration Bill,*" a virtual emancipation act, has passed the House of Commons by 108 votes to 31, which gives the hope that it may also obtain the concurrence of the upper house. Its rejection would indeed prove, that the Lords have not kept progress with the times, for in 1753 a bill for the naturalization of the Jews passed through parliament, but popular clamour, excited by the clergy of London, lest the prophecies against the Jews should not be fulfilled, compelled the government to repeal it the next session. The present act passes without exciting more public discussion than some private act, and popular prejudices having been subdued, we may hope that senatorial wisdom has not retrograded.

We are glad that Lord Normanby has appointed a select committee on *Sunday traffic on the canals*, which, we trust, will lead to the suppression of a practice which frustrates, if it does not prevent, the means that are employed for the moral and religious improvement of a most debased and desperate class of the community.

The disgusting state of the *churchyards* in the metropolis has been referred to in parliament, and the Bishop of London, admitting the fact, *sounded* the house upon a general cemetery bill for the metropolis, "*without injuring the pecuniary interests of the clergy.*" "There was one cemetery," (Abney Park,) his lordship said, "*that had not been consecrated.* Such an *evil*, however, would be avoided by a general bill." Most earnestly do we wish that all the parish and private burial grounds within the walls and out-parishes of the city were closed, and enlightened dissenters would gladly acquiesce in such a sanatory arrangement. But his lordship must not imagine, that they will submit to be deprived of the right of interring their dead in unconsecrated grounds, seeing that the services of their own ministers are denied them in those cemeteries that have been consecrated by bishops.

Lord Cardigan has again distinguished himself, by having the sentence of a court martial executed upon a private of his regiment on the Lord's-day, in the very building where, half an hour before, he, and his soldiers, were engaged in public worship. His reproof from the Horse Guards, is but the echo of the censure which not only members in the House of Commons, but the country at large, have pronounced upon proceedings so indecent and profane.

There have been no lack of *church* questions before the public during the past month. The venerable Archbishop of York has held a visitation in his cathedral, respecting the alleged delinquencies of the dean, Dr. Cockburn. In the course of the proceedings, there have been most painful manifestations of party violence and strife. Had such a scene occurred at a *church* meeting of any dissenting congregation, it would have supplied abundant matter for abusing "our factious, democratic government;" but outbreaks of passion, which the threat of commitment could scarcely restrain, are not thought extraordinary in the church court of an archbishop. The dean has been deposed for simony, a proceeding which may be quite according to law; but we cannot see very clearly, what *moral* distinction there is between the alleged crime of the dean, and the sale of advowsons, which we see openly advertised by the ecclesiastical commissioners and others.

No. 90 of "The Tracts of the Times," having been deemed *too bad*, the vice-chancellor and heads of houses at Oxford have passed a mild resolution against the mode of interpreting the articles, suggested by Mr. Newman, in that tract; while the bishop of the diocese has expressed his opinion, that No. 90 is objectionable, and may tend to disturb the peace of the church;" and has also advised that the tracts "should be discontinued." Submission to episcopal authority, being a principle with the tracticians, they have promised to obey, and the series, we presume, has terminated; but, like true the disciples of Loyola, they have purchased *The Oxford Herald*, and through its columns, it is understood, they intend to advocate their opinions still.

A splendid meeting has been held at Willis's Rooms, the Archbishop of Canterbury in the chair, for the purpose of raising, by *voluntary* subscriptions, a fund for the endowment of additional colonial bishopricks. The primate's speech was in harmony with his gentle character. "It was not meant," he said, "in sending bishops to the colonies, to *make war upon the dissenters*." We hope the bishops already in the colonies, will mark these words. He further said, "They did not look for large incomes for the new bishops. They would be satisfied with such a competence as would enable them to live without the necessity of having to practise that distressing economy, which, though, in some cases, it might be a virtue, yet in theirs would be calculated to impair their efficiency. He wished they should be enabled to maintain a decent rank, have the means of defraying the expenses of journeys, and of exercising that moderate hospitality and charity which, in their station, could not be dispensed with." We give his grace and his episcopal brethren full credit for seeking in this place the prosperity of their church rather than their own, as they are unquestionably establishing a precedent which may be one day quoted against them.

#### ANSWERS TO CORRESPONDENTS.

Favours have been received from Rev. Drs. Davidson—Fletcher—Henderson—Alliott—Matheson.

Rev. Messrs. A. Wells—T. Milner—O. T. Dobbin—A. J. Morris—T. W. Jenkyn—J. Robinson—E. C. Cooke—R. Knill—J. Knight—W. Harris—J. E. Richards—R. Chamberlain—J. C. Galloway—J. Carlisle—G. Rose—A. Reid—T. Mann—Richard Parry.

Messrs. S. Bagster—J. Mead—A. McCreavy—J. Eives—J. E. Ryland.

We regret that we have again to trespass on the patience of esteemed correspondents; but the crowded state of our pages compels us, most reluctantly, to defer the publication of several papers to the next.